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# ADVICE TO MOURNERS

Under the Loss of  
Dear RELATIONS.

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IN a FUNERAL-SERMON,  
long since preach'd by  
the late Reverend  
Dr. Thomas Manton, D. D.

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And now occasionally published  
on the much lamented Death of  
Mrs. Ann Carr, who died the  
9th of November, 1693.

With a short Account of some Passa-  
ges of her Life, and Papers left  
under her own Hand.

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L O N D O N,

Printed by J. D. for Jonathan Roobor, at the  
Golden Lion in St. Paul's Church-yard. 1694.

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THE  
PREFACE.

READER ;

**T**HAT which occasioned this Discourse and Preface, is a late Stroke of Providence, in translating a Daughter of Abraham from hence to Abraham's Bosom, where she now rests in the delightful Expectations of her full Resurrection unto Life Eternal. She was a Person whom I well knew, and greatly valued, and that I did discern by free and frequent Conversation with her, Treasures of Knowledge and Grace richly abiding in her ; and with great Judgment and Savour pertinently brought forth by her, in order to her fuller Satisfaction and Edification in what concern'd her Soul, as to its Duty whilst embodied, and its full Bliss when it was to be re-

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*moved hence. She ever was concern'd to know her Duty, and the true Matter, Grounds and Usefulness of her Christian Hope, in order to the effectual influencing of her concerned Spirit in her determined Services and Station. She ever was solicitous to know her Work, and to discharge her Trust as a Christian, and answerably to her Relations and Family, wherein she behaved her self not as without Law to God, but as under Law to Christ; and so deported her self with true and commendable Exemplariness as a Wife, a Mother, and a Mistress, and as one full of Thoughts and Care therein to abide with God, and to approve her self to him in his own solemn Day of Judgment. She was a Person of great Exercises through the tedious Urgencies of her long and many bodily Infirmities, which she bore with Patience, and providently improved unto the great Advantage of her better Part. She would not suffer Sense to sit in Judgment upon Providence, but fetch'd her Measures of God's dealing with her from that Faith, and from those Thoughts which took their Directory*

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## The PREFACE. v

*rectory from God's own Sacred Oracles. She concealed her Resentments of her Troubles (so far as I could see) from all save only such as she judged able judiciously to minister to her Satisfaction. Her Objections were not trivial, but such as did require considerable Resolutions of, which she was very apprehensive, observant, and (I think) tenacious of. Her Troubles hindered not her Converse with God in Solitudes, nor the fit Indearments and Improvements of both relative and friendly Converse. She is now gone to the Felicity and Employments for which she was, through Grace and holy Industry, considerably prepared. And what her Spirit breath'd for and after, may be discerned in part by these few Instances of her Closet-work, which her sorrowful Husband hath thought fit to communicate to the World. 'Tis such a Wife as he has lost, as that the Sense and unavoidable Remembrances of that Loss may well urge sorrowful Nature to its Tears and Groans. And of these, considerable Measures are needful and allowable, but Provocations to excessive Grief, through such*

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*a Stroak, render it needful that Christian Bounds and Limits to such Sorrows be seasonably proposed and well considered. And therefore this Funeral Text is fitly offered to the Mourners Thoughts by the Apostle that recorded it, and by the Reverend Author who has fitly insisted upon that Clause. The serious Perusal whereof, and of these few Memoirs of the Deceased, so devoutly contemplative for her own Good, and for the Benefit of others, is really judged worthy of due Consideration, both by the Publisher, and by thy true Friend, in and for the great Disposer of Times and Lives, whilst,*

*I am thine,*

*in all Christian Services,*

Matthew Silvester.

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*It being thought necessary to make some particular (though short) mention of the Party, on the account of whose Death this Sermon and Papers are published; it naturally follows from a Principle of Gratitude, Honour and Justice that's due to the dear and precious Memory of Mr. Terry's first Wife, to take notice also of some of those endearing Qualifications that were very conspicuous in her. The less indeed will be said of either, because what is related of the one is so applicable in all respects to the other.*

**I**T is no small part of the Honour that's due to her Memory that she was a Daughter of that excellent Divine Dr. Thomas Manton, and bestowed in Marriage to Mr. Terry, by his peculiar Choice, out of that most kind and cordial Respect that he had for him. She was, as to her Person, very lovely, of most curious and excellent Parts, of a ready and quick Wit, and good Understanding, and such

a transcendent Sweetness of Temper, joined with true Religiousness, that she was highly valued and esteemed by all that knew her. In all relations she answered her pious Education, as a Child, a Mother, and Wife, never any went beyond her. It hath been often said, that she was made up of Love, which Character she fully answered: She had Love sufficient for ten good Wives; it's impossible for any in that Relation, to express more than she did to her dear Husband, (who was, as to her, the Life of all her other Comforts) and this express'd not with childish Fondness, but with Prudence and Discretion. To the Day of her Death she would say, that her Love was still increasing, and she found that every Day she lov'd him more and more.

She carried her self with all imaginable Duty and Respects to her Relations, to whom she was very dear. Great was her Prudence and Conduct in the Management of her Household-Affairs. She had the Bowels of a tender Mother to the Souls as well as the Bodies of her dear Children, and did endeavour, by Counsel and Instruction, to insil in them the Principles of true Godliness.

She had that true Piety towards God, and Publickness of Spirit to do Good, that

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she was beloved of all that knew her ; she was of that free and generous Temper, that she thought no Pains too much to serve her Friends to the utmost of her Power, as many can witness in the late publick Troubles.

She had a most indeared Respect to all the Ordinances of the Gospel, which she frequently attended on, and that many times when she was more fit to be confin'd to her Chamber. She had many Mercies to bless God for, for many Years together, but not without her sore Troubles (which did not appear to every one) both outward and inward ; but under them all there was no Abatement or Decay in respect of her Duty, either to God or Man. The Death of several of her Children was the Beginning of her Sorrows ; and afterwards that of her dear Father, whom she loved with a most passionate Love : This bore hard on her tender Spirit, and brought her into a great Melancholy : Her Troubles continued more or less (though with some Abatement) to her dying Day, by which her Life was many times a very Burden to her. Her Doubts, as to her Eternal State, were sometimes very grievous ; but yet through the Goodness of God she still kept up this Resolution, to venture her Soul in the Hands of her Redeemer. Having one  
time

time ask'd very earnestly, Will not Christ receive me if I come to him? receiving some encouragement in this Matter, she replied with Chearfulness, Then will I come to him. She took great Delight in reading her Father's Sermons, especially those of the Life of Faith under our Affliction: and very comfortable was the insuing Passage of one of them to her under her Doubts and Fears, *viz.*

The Question being propounded by poor doubting Souls thus, How shall we know whether God be our God? *Ans.* Why, do you love him as your chieftest Good? Do you seek his Glory as your utmost End? Do you obey him as your highest Lord and Law-giver? and do you depend on him as your Paymaster and Benefactor? But if all this will not help you to judg your Hearts, there are but two things will give you Comfort, and those are your Choice and your Relinquishment: Do you chuse God for your Portion? Though you cannot say God has chosen you, and that he is yours, yet you will chuse him: Do you by an Holy importunate Faith thus fasten your selves upon God, and say, Lord, if thou wilt not honour me, love me, bless me as thine, for I am resolved to be thine; and if I perish, one must perish that desires to be thine. And this she would often repeat.

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The Night before she died, her Husband earnestly and humbly besought the Lord, that he would graciously be pleased to give her some comfortable Manifestations of his Love to her poor Soul, (O let it never be forgotten, the gracious Condescension of God to his unworthy Creature.) The next Morning her faithful and loving Servant (who attended her in all her Illness) brought him Word that now the Case was altered with her Mistress; she was now reconciled to the Thoughts of Death, and was refreshed with the Sense of God's Love, and desired to have no more Cordials given her, she had better Comforts to refresh her Soul. This was on the Lord's Day in the Morning. She spake not much after, but lay in a quiet composed Frame of Spirit, softly groaning under the Pains of Death, that made his nearer Approach to her every Hour: but even then when she heard her Husband speak to her, she would answer with a very pleasing and chearful Voice.

A dear Friend lay on the Bed by her a very little space of time before she expired, and heard her utter distinctly, though softly, full of Comfort. Soon after she ended her Life with the Sabbath, and went to Rest on the 16th of *March*, 1689.

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**T**HE Person that succeeded her in this Relation, was also the Daughter of that Reverend and worthy Divine Mr. *Thomas Burroughs*, Minister at *Cotsbrook* in *Northampton-shire*, till the Year 1662, when he, with some hundreds more, were turn'd out for Non-conformity.

After a convenient and decent Space of time (of her continuing a Widow) she chang'd her Condition into a married State, though much against her own Inclination and Temper, but purely out of her Respect and Kindness to Mr. *Terry*, whom she knew intirely lov'd her. But when once the Nuptial Knot was tied, her Carriage, as a Wife, was with all imaginable Respect accompanied with most endearing Tenderneſs, often expreſſing how much her Love was increaſed to her Husband, much more than ſhe thought it could have been, though before as a Friend ſhe equally preferr'd him to all others of that Rank.

Her Domestick Affairs ſhe managed with great Prudence; and in that Station ſhe gain'd Love and Reſpect from all. She had a moſt tender and compaſſionate Regard for the Souls of her dear Children. She took great Care to inſtruct them in the Principles of Religion, and encouraging them to read and learn the Holy Scriptures.

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tures. This her Care also did extend to her Servants, whom she would on all occasions be ready, either by her Advice, or by reading some good Book to them her self, when their Business would permit, and endeavour to beget in them a true Sense of their Sin and Misery, and the Worth of their precious Souls.

God, who is the God of Nature as well as of Grace, was pleased to endow her with a great Proportion both of Natural and Spiritual Excellencies. She was a very beautiful and lovely Person in her younger Years, few exceeding her, and of most excellent Parts, and of great Understanding, yet of a very humble Spirit, and very mean in her own Eyes, though deservedly valued by those that knew her: Such was the Sweetness of her Temper, accompanied with true Godliness, that she was an Ornament to her Profession.

To speak of her as a Christian, would exceed the Limits of these Papers: God had greatly adorn'd and beautified her Soul with the Graces of his Holy Spirit; and agreeable thereunto she lived in some Holy Proportion answerable to the Vows of her Consecration, and to the Godly Education she received from her pious Relations: She intirely devoted her self to God, to be wholly his, and at his Disposol.

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She had a singular Value for the Holy Scriptures, which she constantly made conscience of reading, and would sometimes write them out with profitable Remarks on them, for her own spiritual Use. Other good Books also had their due Esteem and Use; but she would often say, none (of that kind) yielded her more Comfort and Satisfaction than Dr. *Manton's*. It was very usual in her own Bible and Books, to give some little Mark at those Passages that were of particular Concern to her self, under the Variety of the Dispensation that she passed through. She had a most high Esteem for the Publick Worship and Service of God, which she never, or rarely, omitted to frequent, unless hindered by some unavoidable Occasion. The Sabbath was a Day of Delight to her; she made conscience as of seeing Religious Duties performed in the Family, so also of redeeming Time for her private Converse with God: and this was resolved and subscribed to under her own Hand, many Years ago, that she would spend some Time in Prayer and Meditation; and herein followed the Method she received from the *Directions* of Worthy Mr. *Daniel Burges*s, to help her in that Work, viz. to go over the Creed, the Lord's Prayer, and Commandments; all which she did perform, with many other

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Portions of Scripture, as appears from the many Papers left under her own Hand. She was much pleased with what she heard a worthy Divine relate (in pressing his Hearers to Private Prayer) of a Holy Man that would never omit this Duty, but when like to be hindred by any Company, would make this honest Excuse, I must take my leave of you for a while ; there's a Friend above stays to speak with me, meaning God, that has commanded this Duty. And indeed private Prayer, conscientiously and constantly performed, is a notable Sign of a gracious Heart, for I think an Hypocrite can rarely be constant and uniform in this Duty ; for that of *Job* may be very applicable to this, *Will he delight himself in the Almighty ? will he always call upon God ?*

I neither do nor dare I censure all those that make such a Bustle about their Ten and Three a Clock Devotions ; I hope and believe that many serious and godly Christians may in all Sincerity perform them ; but I think, as they are now ordered, they come not so near that Command of our Saviour, *When thou prayest, enter into thy Closet.*

Besides, there's too much Ground to fear they shut out both Private and Family-Prayer too in many Places : and it's too too common a Practice in this City, to go  
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from the Temple to the Play-house, from the House of God to the House of Belial. It's very observable that such as are most zealous this way, accompanied with the Neglect of Family and Private Prayer, are generally very loose and irregular in their Conversation.

As to her Deportment under Afflictions, which she was exercised withal, both spiritual and temporal, (for God chastens every Son whom he receives) it was accompanied with great Humility and Self-judging, often expressing her Unworthiness of the least of the Mercies that God vouchsafed to her. She was far from a querulous or murmuring Temper, endeavouring after a humble submissive Frame of Spirit: and under these Afflictions that sometimes did greatly depress her sweet and tender Spirit, she would frequently express how much Comfort and Reviving she received from God's Holy Word, and not only under her Troubles, but also when freed from them, in the most quiet and sedate Frame of Spirit. She would bless God that this Life would not last always. She had frequent Illness, and was once thought by her Friends past Recovery, but when restored again (though thankful to God for his Favour to her) she did seem to bewail her Infelicity: I thought,

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thought, said she, that I was going off the Stage of this evil World, to the Place where I should sin and sorrow no more ; but I now see I must again be toss'd on the Waves and Billows thereof. When it was told her, that according to the Course of Nature she might yet live thirty or forty Years ; this was so far from pleasing her, that Nature that usually abhors the Thought of Death, did as it were shrink and recoil within her, to think of being so long kept out of Heaven. Under her last Illness, (being with Child) in which there were some more than ordinary Symptoms of her Danger, at which she was not at all dismayed, but said, As to Application of Means, I am willing to submit to any thing for the Satisfaction of my Friends ; but as for my self, I am content without any. This cutting Expression she utter'd to her dear Husband with great Chearfulness. She was so far from desiring to live, that she much rather desired to be dissolved, and to be with Christ. The Night before she died she had spent some time in secret, and read one of Dr. *Manton's* Sermons ; but such was her humble and self-condemning Temper, that she to her very last bewail'd her not Improvement of her last Days Mercies, as she thought she ought. Her Death was very sur-  
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prizing to her Friends, though not to her self. She always believed her approaching Change was near, though her Friends had some Hopes of her Recovery, till by a sudden and surprizing Stroke they found her Desire accomplished, and her Words true, to their astonishing Grief and Trouble. She died the 9<sup>th</sup> of *November*, 1693. in the 38<sup>th</sup> Year of her Age.

No more shall be here mentioned of her, but refer you to the Perusal of some few (amongst many) of her Manuscripts, in which you will perceive a Vein of Vertue and Piety running through all the Course of her Conversation; an humble Avouchment of God to be her Portion; and a thankful recounting of God's Mercy to her, from her very Infancy; her tender Regard to the Souls of her dear Children; her humble and submissive Temper under her Afflictions; her earnest Perswasion to others and her self, to work the Work that God has given them to do; with a Sense of the Sins and Judgments deserved and expected on the Nation; her awful Sense of the Day of Death and Judgment, with the happy State of glorified Souls; with her Fear and Hopes in relation to these.

A Pindarique Ode, to the ever glorious Memory of my honoured Aunt, Mrs. Ann Terry, who put on her Immortal Robes, and Incorruptible Crown, *March* the 16th, 1689. in the 36th Year of her Age.

Stat sua cuique dies : Breve, & irreparabile tempus  
Omnibus est Vitæ ; sed, famam extendere factis,  
Hoc Virtutis opus. ————— *Virgil.*

### Stanza I.

**M***Y melancholy Muse, so oft employ'd  
On the ungrateful Themes of Death,  
Hop'd now a Vacancy to have enjoy'd,  
And for a while t' suspend her mournful Breath.  
But, lo ! a recent Scene of Grief appears,  
Ponderous, overwhelming Grief,  
Without Allay, without Relief,  
Too great to be express'd by any Poets Tears.  
For who amongst the Sons of Harmony  
Can give due Prais's unto thee ?  
Or can sufficiently deplore  
The Loss of such in vulgar Excellence,  
As took its Flight, in thee, from hence,  
And will (perhaps) bless the unworthy World no more.*

### II.

*Ah ! how unequally does Heaven bestow  
Its Favours on poor Mortals here below ?*

( XX )

Sometimes it suffers us to be  
O'recharg'd with surfeiting Felicity.  
Grown big with Joy, we think our selves secure  
Of the much-wish'd-for Blessing ; but alas !  
We little know how soon from us 'twill pass :  
A sudden Metamorphosis  
Deprives us of our charming Bliss ;  
Bliss too Soul-ravishing long to endure :  
Else had we not been summoned now by Fate  
(With overflowing Eyes)  
To sing thy much too early Obsequies,  
And Godlike Vertues to commemorate.

III.

From the Illustrious Manton sprung,  
(Too great a Theme for my mean Song)  
And sit alone for his, who David's glorious Actions so di-  
In whom the Graces all conspir'd (vinely sang :  
To render him belov'd, admir'd ;  
Who firmly has enroll'd his Name  
In the most durable Records of Fame ;  
Who with such wondrous Art conjoins  
Solidity and Sweetness in his Lines.  
Great by thy Birth, yet greater by thy Merit ;  
Thou didst more of his Worth than Wealth inherit.  
Such was thy generous Stock !  
Nor didst thou any Lustre thence derive,  
Thou didst not back again (with greater Interest) give.

IV.

Thy Spring with Beauties did abound,  
With them thy ripe Years were crown'd :  
Thou all Perfections hadst, and more  
Than any of thy Sex before.  
The Composition of thy Heavenly Mind,  
In which Judgment, Fancy, and Wit,  
Did every one enthroned sit,  
Was fram'd to Virtue, and from Vice refin'd.



( xxi )

*A kinder Wife no Husband e're cou'd boast ;  
A more indulgent Mother never Children lost.  
Tender thou wast, to an Hyperbole,  
To all thou knew'st in Misery :  
So very ready to relieve,  
They scarce could ask faster than thou didst give.  
Friendship in others but a Name,  
A mere Pretence, an empty Sound,  
In thee Reality became ;  
In thee (and scarce in any else) was found.  
Many of Wisdom's Daughters have done well ;  
But thou (Great Heroine ! ) didst all excel.*

V.

*By sharp and long continu'd Pains  
To thee this World embitter'd was :  
That Cheer with which God entertains  
Those whom he has appointed to a better Place.  
Thither (at length) thou'rt gone ; allow'd to be  
One of that Heav'nly Royal Society.  
Eight lovely Babes before thou sent'st from hence,  
To take Possession for thee, of thy Blest Inheritance.  
There dost thou shine in Robes of uncreated Light,  
Whose dazling Lustre than the Sun's more bright.  
There dost thou with a tuneful Voice,  
And more melodious Heart, rejoice :  
For ever love, for ever sing  
The Praises of thy glorious King.  
Yet give us leave, though we congratulate  
Thy never-fading Happiness,  
And Scenes of unpolated Bliss,  
Our own Loss to regret.  
Thou wast so well belov'd, Death's fatal Dart  
Wounded ten thousand others when it pierc'd thy Heart.*

VI.

## VI.

*Heaven knew thy Worth, and call'd thee hence, lest we  
 (Too ready to commit Idolatry)  
 At thy Vertues amaz'd should prostrate fall,  
 Court the Idea, and condemn the great Original.  
 Let those aspiring Ones erect a Tomb,  
 And with a fruitless Cost adorn  
 Some stately, though decaying, Urn;  
 Who only great by being buried would become.  
 Thy Fame, by pure Desert, is rais'd so high,  
 That 'spight of Time and Fate it shall not die;  
 But (as it well deserves) live to Eternity.*

*Sic raptim cecinit.*

HEN. CUTTS.

Her

## Her EPITAPH.

**H**ERE lies (or rather lives) a Saint, whose Worth  
No Heraldry's able to blazon forth :  
Perfectly fair, as to her outward Form,  
But greater Beauties did her Soul adorn:  
Good to a Miracle; in Temper even,  
Always submissive to the Will of Heaven.  
By her own Deeds she most her self commends:  
The best of Wives, of Mothers, and of Friends.  
Precious in ours, but in her Maker's Eyes  
A Pearl of most inestimable Price:  
Much too Angelick long on Earth to stay,  
To Heaven (her blessed Home) she's flow'n away.  
There's her immortal Part ; her frailer Dust  
Shall have the Resurrection of the Just.  
To sum up all her Vertues, this is she  
That was what others should, but cannot be.

*HENRY CUTTS.*

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On

On the greatly lamented Death of Mrs.  
Ann Terry, my most dear Aunt,  
who departed this mortal Life on  
the 9<sup>th</sup> of November, 1693. in the  
thirty eighth Year of her Age.

### A Pindarique Ode.

O faciles dare summa Deos ! eisdemque tueri  
Difficiles. ————— *LUCAN.*

#### Stanza I.

**I**N vain do Mortals count Eternity ;  
In vain do they attempt to baffle Fate,  
And hope by Actions worthy Praise  
Themselves to Immortality to raise :  
No : they are all to Death predestinate.  
For both the Vertuous and the Vicious must  
Fall, alike, undistinguish'd in the Dust ;  
Else thou, bright Mirror of thy Sex,  
Had been preserv'd alive  
To endless Ages ; but thy glorious Fame  
Thy fading Aches shall sur vive,  
And with Arabian Sweets perfume thy fragrant Name.

#### II.

O that my (long since bed-rick) Muse  
Cou'd somewhat worthy thee produce !  
But how (alas ! ) can she, enfeebled, sing  
The Praises of an earthly Cherubim ?  
How can she be prepar'd for such a lofty Theme ?  
Or such rapturous Strains bring forth  
As may be adequate to thy immensurable Worth ?  
He that unto thine Altar comes,  
Must bring no less than Hecatombs.

( XXV )

Thy Vertues do require a nobler Pen :  
Vertues above the reach of mortal Verse,  
And all that the sublimest Flights of Fancy can rehearse.  
But yet, (methinks) though not inspir'd,  
I may be suffer'd to attend  
Unto her melancholy Urn,  
So dear an Aunt, so much esteem'd a Friend.  
Thy Bed of Rest with briny Tears I'll strow,  
And on thy gloomy Hearse my Wreath of Cypress throw.

III.

Thy outward Beauty was so exquisite  
It claim'd, at once, both Wonder and Delight.  
Hadst thou but lived in Apelles time,  
(And thy corporeal Graces in their prime)  
He had not pick'd up Features, here and there,  
To limn a Goddess, all in thee collective were.  
Nature thy Form thus elegant admir'd,  
As if that (yet more) radiant Gem thy Mind  
Disdain'd, in a less glorious Case, to be confin'd.  
But O! who can express  
Th' Immensity of thy unbounded Tenderness?  
A Temper so for Obligations fram'd,  
Requests were ever granted, soon as nam'd.  
A general Philanthropy thou hadst,  
And so th' whole Universe thy Debtor must be.  
For thy surprising Goodness did extend  
Beyond the narrow Limits of a Relative or Friend.  
Thus we in thee a Female \* Titus find,  
Born to be the Delight of all Mankind.

IV.

But still those had the best Pretence  
To thy distributive Benevolence,  
As were afflicted, tatter'd, poor,  
Who up and down the World, by want, were thrown;  
And unjust Fortune's Laughing-stock become:  
Rarely did they go unrelieved from thy Door.

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Nov

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\* Titus Vespasian the Roman Emperor.

Nor didst thou hereby aim at Praise,  
 (The wise Man's Scorn, though Pride of Fools)  
 Or strive vain-gloriously to gain Applause.  
 Thou wast too generous, such mean Ends to have,  
 Thy left Hand seldom knew what 'twas thy right Hand gave.  
 Virtue, that's so transcendent, wants a Name,  
 Exceeding Wonder, and surpassing Fame.  
 Such was thy exemplary Piety,  
 So unaffected, and so void of Art,  
 As made appear, Sincerity  
 Had Livery and Season of thy Heart.  
 What, didst thou not attempt to be  
 A Denizen of Immortality?  
 Whilst here on Earth, in thee we might have seen  
 A Citizen of New Jerusalem.  
 Thou couldst not with inglorious Sloth dispense,  
 But storm'dst Heaven with a Holy Violence:  
 Inflamed with Seraphick Fire,  
 Thither thou didst, from whence thou cam'st, aspire.  
 Thither thou didst both Aims and Actions bend,  
 And to that blessed Port did all thy Steerage tend.

## V.

Knowledge, the richest Boon that can be given,  
 To Earth's Possessor, by indulgent Heaven;  
 Which others (often) labour for in vain,  
 And reap no Fruit to recompense their Pain,  
 Thou hadst, without a stint;  
 Dispensed with such Liberality,  
 That 'twas not difficult to find  
 A whole \* Encyclopadia in thy Mind.  
 It came so swift, we (almost) did believe  
 'Twas not acquir'd by Study, but intuitive.  
 Yet so transcendently immense was thy,  
 Not to be parallell'd, Humility;  
 As if that vast illustrious Magazine of Worth  
 That with so great a Splendor did shine forth,

And

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\* The Circle of Instruction.

( xxvii )

And unto all that knew thee was reveal'd,  
Were only from thy modest self conceal'd.  
Thus, o're his radiant Face, a Vail the God-like Moses drew,  
And shrowded Glories much too bright for mortal Eyes to  
(view.

VI.

Yet so divinely great a Life  
Found not uninterrupted Ease :  
Thy Conduct in full Lustre did appear,  
When thou, by Fate, wast summoned to steer  
Thy fluctuating Bark in most tempestuous Seas.  
Heaven saw it fit to exercise  
Thy passive Vertues, that Afflictions should  
Imbitter a vain World to thee,  
(A World made up of Vanity)  
And from its Ore refine such precious Gold.  
This Blessing only didst thou want ; before  
Thou wast a Saint, but now almost a Confessor.  
At length (too good for Earth) thou'rt called hence,  
A Member of the Church Triumphant to commence.  
But why, (invidious Death) O whyso soon ?  
Why must her Night come, ere sh<sup>e</sup> ended Noon ?  
Will may those Wretches fear to die,  
Whose ill-spent Life  
No Prospect, but Eternal Woe does give.  
Thou calmly didst surrender up thy Breath,  
Unterrify'd at the Approach of Death.  
Nor did emasculating Groans betray  
Thee, emulous of any farther stay,  
Or loth the gasty Summons to obey.  
Thy Life was wondrous, but its Exit is  
AGlorious \* Apotheosis.  
Thus though with Splendor Phœbus gilds  
The Morning of his Race,  
Yet are his brightest Beams reserv'd  
The setting Sun to grace.

Sic mœrens desleivit,  
HEN. CUTTS.

Feb. 19. 1693.

\* Taken up amongst the Blessed.

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A

# Funeral Sermon.

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I COR. 7. 30.

*And they that weep as though they wept not.*

**I** Shall insist upon that Clause at this time. In it I shall observe,

1. A Concession. He grants them some kind of Sorrow and Grief.

2. A Correction. He moderateth it.

1. He grants them some kind of Sorrow, in that he puts Weeping for Adversity; the Affection for the Condition; the Effects for the Cause; as allowing them an holy Sensibleness of their Misery, *they that weep*. Then he correcteth and moderateth this Sorrow, *as if they wept not*, because he will not trust such a dangerous Weapon in their own Hands, and leave the Corinthians to the Vileness and Waywardness of

B

their

their own Affections ; though I allow you to weep, yet 'tis as if you wept not.

The Points are two.

I. That God alloweth, yea requireth of his People some Sorrow and Sensibleness of their Condition.

II. That the Heart must be so managed under this Sorrow, that we may be said not to weep, rather than to weep, at the same time ; it must be with such Moderation. Or thus ; Christians should so sorrow under the Sense of their Condition, as if they did not sorrow. I shall speak briefly of both these.

Doct. I. *God requireth and alloweth some Sorrow* : They that weep.

I shall, 1<sup>st</sup>. shew you that God doth so. 2<sup>dly</sup>. Shew you what this Sorrow is.

1. To prove that so it is, I will not stand to instance Places of Scripture in a Point so familiar.

The Reasons are ;

1<sup>st</sup>. This is the End why we have Affections, that they may be exercised in their Season. God hath planted in every Man Affections suitable to every Condition in which he placeth him. It is said, the Stars in their Order fought against *Sifera* ; so Affections. We have Joy for Prosperity,  
Sor-

Sorrow for Adversity. What did God mean, to give us such contrary Affections, if not that they should be acted in their Order and Time? that these Affections should, like the Spokes, turn with the Wheel of Providence? And therefore God complaineth much, as if he were frustrated of his End, when we do not answer Providence by an Exercise of those Affections that are sutable to it; as *Jer. 5. 3.* I have smitten them, and they have not grieved. God wondereth they should be so unnatural, as not to grieve when stricken by him. So for Mercy; *Hos. 11. 3.* I taught Ephraim to go, taking them by their Arms; but they knew not that I healed them: that is, they were not sensible of it, did not take notice, and were not sutable affected with the Love of God: They are ranked among the rest of Men that are under their natural Condition, who are ἀσέγγοι, without natural Affection; to be flinted, horny-hearted, such as have no Smartness, no Quickness of Affection; especially when the Misery is of such a Nature, that near Friends are taken from us, is very displeasing to God.

2dly. Because that due Exercise of Sorrow under Affliction is very serviceable and beneficial to the Soul: (1.) To help spiritual Duties. *Anima nunquam melius agit,*

*quam ex impetu insignis alicujus affectus :*  
 The Soul works best when it hath the Advantage of an Affection. When the Soul is made better by the Bitterness of Grief we feel, and the Soul maketh the Affection of Sorrow to be *Vehiculum*, a kind of a Chariot to carry on the Work of Repentance ; *Jer. 2. 19. Know and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.* When the Iron is hot, if you strike in, you may get good ; take the Advantage of your Hearts under your Sorrows.

3dly. To make it serious. Sorrows gather the Soul together, and make it more it self : A Man cometh to himself in his Grief. Usually God taketh this Course with his People ; though they begin in the Flesh, they end in the Spirit. Sorrow maketh Reason to stand still. *Solomon* speaketh of bethinking themselves in the Land of their Afflictions, *1 Kings 8. 57.* Jolly Persons are slight, never think upon any thing. Those that wallowed in Pleasures did put far away the Day of the Lord, *Amos 6. 3.* Till the Prodigal was tamed by outward Grief and Want, he never had Thoughts of returning. They that did not grieve when God struck them, *Jer. 5. 3.* refused to receive Correction. The more sorrowful the Mind is, the more serious.

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Sorrow drieth up all those swimming Thoughts and pleasing Imaginations, by which Men drive away their Time, and divert their Care: and therefore there is a great deal of Benefit comes by it; it puts the Soul in an advantagious way of receiving Good.

4thly. This would double the Affliction, not to grieve for such things as nearly touch us. To break the Bent and Course of Nature is dangerous. Affections, when strongly stirred, must have their Exercise, for fear of greater Harms. It is an Ease sometimes to mourn: Strangled Grief choaks the Heart: 1 Sam. 25. 37. Nabal's Heart became as a Stone within him, when he heard Tidings that mightily affected him; it had been better he had wept and mourned. As Chirurgeons first let the Sore soften, before they begin to draw it. Job 2. 13. Job's Friends said not a Word to him the first seven Days, *for they saw that his Grief was great*: They let Sorrow have its Course for a while. Stop Floods in their full Career, and they rage and swell. When the Death of a near Friend hath opened the Sluces, let the Waters play a little in the Channel, till it be calmer. Pallions spend and tire themselves in their Exercise. Grief is sometimes eased by the Expression of it. There is Reason too for

it, if that of *Cardan* be true, that an heavy Heart is eased by nothing so much as by Sighs and Tears; because Tears empty the Head of some Vapours with which it is furcharged, and Sighs lighten the Heart of some fuliginous Damps that oppress it. These are Nature's Offers for Ease. You see the Reasons.

2. What Grief and Sorrow this is that God alloweth and approveth. What is sinful Grief I shall shew you in the next Point: here what is lawful and required.

I answer; Not every Sorrow: For there is *λυπη πρὸς Θεῶν*, as well as *πρὸς Θεὸν*; a godly Sorrow, and a worldly Sorrow; 2 Cor. 7. 10. *Godly Sorrow worketh Repentance to Salvation, not to be repented of; but the Sorrow of the World worketh Death.* In the general it must be a godly Sorrow. In these Respects;

(1.) You must see somewhat of God in the Affliction. It is a Motive this on both Hands, both to Sensibleness and Patience, that it is from God: *Heb. 12. 5. My Son, despise not thou the Chastening of the Lord; because it is from God.* A Man slights every ordinary Chance; but when it is from God, then it worketh more effectual upon the Spirit: As we see in the case of the Philistines; 1 Sam. 6. 9. If that Stroke that happened upon them were a Chance, they would

would trouble themselves no further about it ; but if it were from the God of *Israel*, they would advise about sending home the Ark.

(2.) It must be serviceable Sorrow, to set you the nearer to God. Sorrow is of the Nature of those things that are required, not for themselves, but *πρὸς ἄλλο*, for some farther thing. You must not rest in your Sorrow, but make use of it; that it may work kindly, employ it about the Work of the Sanctuary. Do not cherish your Affections for their own sakes, but so as they may be helpful to the Soul. Do not go about to still the Affection, to think that's all that is required ; let it do the Soul Service, and be glad you have your Hearts under such an Advantage. You know how *Joshua* served the *Gibeonites*, he did not slay them, but condemned them to be Hewers of Wood and Drawers of Water for the Sanctuary. Grief and Sorrow, well managed, will make a good Drawer of Water for the Sanctuary. Make your Sorrow your Servant now to draw Water for you, to make you smart and bleed for a good Use and Purpose. There is a gracious Promise to them that sow in Tears ; *Psal. 126. 5. They that sow in Tears, shall reap in Joy.* Now we are in Tears, but we do not sow Tears ; Tears are not Seed, we have not the Crop.

But what shall we do to make them Seed? spiritualize them, make them spiritual Tears; let the Water run in a holy Channel, and then, like the Waters of the Sanctuary, they will be healing Waters. The Death of a Friend, though never so dear to us, will never cause any but carnal Tears; they minister a good occasion of Mourning, but they do not minister a Cause and Ground of Mourning. It is good to distinguish between the Cause and the Occasion. At such a time God calleth for more than ordinary Sensibleness and Sorrow; but not because he hath declared his Pleasure concerning our Friends, that is Murmuring, not Mourning. We should take this occasion indeed, but our Sorrow should work upon a spiritual Ground and Object.

1<sup>st</sup>. We should take this Occasion to mourn for our own Sins. Miseries are but the Effects of Sin. You should labour to make Sin bitter by your present Feeling. There should be, I say, a special renewing of our Repentance by such Providences. Experience teacheth best. Now you see what Sorrow Sin bringeth. If Men would but improve their Occasions of Sorrow thus, their Hearts would be more keen against Sin. It is a great Argument to make Men continue in a Course, when it never proveth

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proveth Evil to them: Therefore God challengeth them, *Jer. 2. 5. What Iniquity have you found in me, that you depart from me?* Just as a Martyr said, I have served Jesus Christ thus many Years, and should I deny him now? But if Men would thus observe these Experiences, Sin cannot make this Challenge: We can say of Sin, Thou hast killed my Husband or Wife at such a time, my Daughter, my Brother at such a time, &c. Consider and say, Have not I provoked God to remove the Comfort of a Parent or near Relation from me? It is said of *Gideon, Judg. 8. 16.* that with Briars and Thorns he taught the Men of *Succoth*. So God many times teaches us.

2dly. We should take this Occasion to weep for the publick Abominations. When *Polus* the Tragedian was to act a mournful Part, he brought in the Urn, or the Pot of Ashes of his own dead Son, that drew real Tears from him. We are all to act a mournful Part now, even to mourn for our Abominations before the Lord. It may be your Grief is flat and low, awaken it by these private Instances. But take heed, let it not stay there; this is but to give the Occasion, some other thing must be the Cause and the Object of it. O pour out a little Water upon the publick Sins, they are Sparks that we have kindled! as  
the

the Prophet speaks, *Iſa. 50. 11. Behold! all ye that kindle a Fire, and compaſs your ſelves about with Sparks.* It is meant of Sins; not, as it is wrongly expounded, of walking in our own Duties. Well, pour out this Water upon theſe Sparks. When a Town is on Fire, every one will bring his Bucket. Why when the whole Kingdom is compaſſed about with theſe Sparks, God giveth you theſe private Occaſions, that you may bring your Bucket to quench the common Flame. So *Luke 23. 28. Weep not for me, but weep for your ſelves and for your Children.* Alas, who could chooſe but ſhed Tears, to part with ſuch a bleſſed Companion as our Saviour? Yet not for me, ſaith he, but for the Survivors: Weep for your Sins and Calamities that are coming upon you: Let ſuch an Occaſion open the Flood-gates; but then cut out a Paſſage for them, that they may run this way.

3dly. For the publick Miſeries. Private Sorrows ſhould be ſwallowed up in the publick. Look, as private Mercies are no Mercies, unleſs it be well with *Sion*; and therefore it is annexed as a ſpecial Bleſſing, *Pſal. 128. 6. that they ſhould ſee their Childrens Children, and Peace upon Iſrael.* Deſceniſive Love is ſtrong always, but in theſe times more ſtrong, becauſe every one expected the Meſſiah to come of his Race; but

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but that is nothing without Peace upon *Israel*, it is not a consummate Mercy without that. Private Grievs are nothing in comparison of the Miseries of *Sion*; 1 *Sam.* 4. 21. *The Glory is departed! the Glory is departed!* Though she lost a Father, lost an Husband, that was sad; but she reflects upon the principal Cause of Grief, the Misery of the Church of God. So see *Jer.* 22. 10. *Weep ye not for the Dead, neither bemoan him; but weep sore for him that goeth away, for he shall return no more to his native Country: Not for good Josiah, but the Misery of wicked Shallum.* Thus it must be Godly in respect to the End, to draw you to God these ways.

*Use 1.* It condemneth that Slightness of Spirit that is in most Persons. God entereth into their Families, and taketh thence a principal Pillar, a Husband or Wife, but they are not affected with it; they carelessly slight it, as if nothing had been done, or some chance had befallen them. A Roman bragged, *Se nunquam cum matre, &c.* They may say they were never comforted, they never needed it, they lay nothing to Heart. Brethren, the Use of Divinity indeed is to compose and still the Spirit, not to make it stupid. I am sorry that I am forced to speak any thing  
to

to trouble you, I had rather comfort : but there is no true Rest where there hath not been a due Trouble ; therefore I must a little speak against this Stoical Patience and Insensibleness. And because Discovery of Sin doth more wound the Heart, than all the Forcibleness of Expression we can use, I shall not cudgel it with barren Invectives, but labour to discover this sinful careless Insensibleness to the Heart, and distinguish it from an holy Patience. I have been often upon such like Subjects, therefore shall say the less now. I shall difference it chiefly in their Grounds.

1. This Slightness proceeds ;

1<sup>st</sup>. From want of Consideration. There can be no Patience where there is no Sense of Evils. They will not give their Thoughts leave to work upon such Objects. I do not say, we must make it the Cause or Object of our Mourning ; yet I say, we must make it the Occasion : this must awaken sad Thoughts in us about our own Sins, or others Sufferings ; but they will not think of it. These are such as are described by the Prophet, to *put far away the evil Day*, *Amos 6. 3.* that is, all Consideration of God's Dealings with them, or others.

2<sup>dly</sup>. From indulging Pleasure. A voluptuous Spirit is an insensible Spirit ; *Eph. 4. 19. Who being past feeling, give*  
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themselves over to work Uncleanneſs with Greedineſs. So it is ſaid, *Hof. 4. 11. Whoredom and Wine do take away the Heart*; that is, all Smartneſs and Quickneſs of Affection. When the Soul is ſleeping in Pleaſure, there is a Brawnineſs brought over it. Pleaſure is the Drunkenneſs of the Soul, and a drunken Man feeleth nothing; *Prov. 23. 35. They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not.*

3dly. Vain Thoughts; *Jer. 4. 14. How long ſhall vain Thoughts dwell within thee?* Evil Workings of Spirit, either ſeeking a way how they may get out, or contriving how it maketh for their worldly Advantage. The Devil darts evil Thoughts in us, how a Croſs by ſome ſinful courſe may work for our temporal Good, our State augmented thereby, or capable of farther Contentment and Advancement in the World.

2. Chriſtian Patience cometh from this Ground; it doth not exclude a Senſe of Evil, but a quieting of the Heart againſt Evil. Theſe are the Grounds and Workings of the Thoughts.

1ſt. It ſeeth God in it: *1 Sam. 3. 18. It is the Lord, let him do what ſeemeth him good. Pſal. 39. 9. I was dumb, and opened not my Mouth, becauſe thou didſt it.*

2dly. It seeth God acting with Sovereignty: Dan. 4. 35. *None can stay his Hand, or say to him, What dost thou?* Job 9. 12. *Behold, he taketh away, who can hinder him? Who will say to him, What dost thou?* Job 33. 13. *What, dost thou strive with him? he giveth no Account of his Matters.*

3dly. This Sovereignty mollified with Attributes. As;

(1.) With infinite Justice; Dan. 9. 14. *The Lord our God is Righteous in all the Works which he doth:* Just and righteous in all his ways. It is just, because God doth it: His Will is the measure of his Actings; Deut. 27. 15. *All the People to say, Amen;* it is just, Lord.

(2.) With infinite Wisdom; Isa. 28. 29. *He is wonderful in Counsel, and excellent in working:* He knoweth what is better for you than you your selves; for God hath the Bowels of a Mother, so the Wisdom of a Father.

(3.) With infinite Love: It looketh upon God as a Father; John 18. 11. *The Cup that my Father hath given me, shall I not drink of it?* Though a bitter Cup, it is from my Father.

(4.) With infinite Faithfulness; Psal. 119. 75. *I know thy Judgments are right, and that in Faithfulness thou hast afflicted me.* It looketh upon Afflictions as a Means in God's

God's Hands. I proceed to the second Point.

Doct. II. *That Christians ought so to sorrow under the Sense of their Afflictions, as if they did not sorrow.*

Their Affections must be moderately exercised. Having in the former Point shewed what Sorrow may be allowed, or is required of a Christian, I shall shew you here what Sorrow is disallowed or unlawful.

1. Such as overwhelmeth and dejecteth the Spirit, so as you are not your own Man. This is called a Fainting, or a sinking of the Soul under Affliction; *Heb. 12. 5. Faint not when thou art rebuked of the Lord.* As we must not slight it, so we must not faint under it; Fainting is, *quando anima dejicitur de statu*, when the Soul is put out of the Condition of a free Soul, and delivered over to the Possession of another. God hath given every Man this Fee-simple, to possess himself. Now we are not our selves when we are overcome with Grief and Sorrow; and therefore it is said, *Luke 21. 19. In Patience possess your Souls:* implying, that a Man hath not the use and command of his Soul, when he is overcome with Grief; it doth as it were dispossess

possess a Man of himself. You know of a drunken Man we say, he is not himself, because he hath not the free Use of his Reason. Now this being overwhelmed with Sorrow, is expressed in Scripture by this very Term, being drunk ; as *Isa. 63. 6. I will tread them down in mine Anger, I will make them drunk in my Fury* : that is, bring such Affliction as they shall not be able to enjoy themselves under it, to have the free Use and Exercise of their Reason.

2. Such as is peevish. When Men indulge themselves in their Disquiets, and will not hearken to what might make for the Settlement of their Souls. When the Heart yieldeth to Passion, and huggeth Grief, and will not let it go. There is a great deal of Pride and Stomach in Men against God's Dispensations, and therefore the Prophet expresseth that intolerable Misery that should light upon her Children by the Stomachfulness that was in *Rachel* : *Jer. 31. 15. Weeping for her Children, she would not be comforted*. Men have no Ear to hearken to what may be said for God, and therefore are resolved to hold the Bitterness of their own Thoughts. This stubborn Pettishness and wilful Grief may be sometimes in God's own Chosen : it was in *Jacob*, *Gen. 37. 35. He refused to be comforted ; for he said, I will go down into the*



*the Grave unto my Son mourning. I will ; it was a stomached wilful Grief. Christians, by a perverse peevish justifying of their Passions, they say of their Sorrows, as Jonab did of his Anger, Jonab 4. 9. I do well to be angry. When Men take it for granted, they do well in it, they resolve then to shut their Ears against whatever might appease and quiet their Thoughts.*

3. Such as are impatient and discontented, as if God had not dealt wisely or worthily with them. When a full Vessel is shaken, the Water will plash over : And when there is such a Tumult in the Heart, unseemly Expressions will drop from us ; as if God should not have dealt thus with us, as to take away these Comforts in which were all our Solace, the Staff and the Stay of the Family. We that are Neighbours are apt very often in-Discontent to say, What a serviceable and useful Person hath God taken away, and so many bad ones left ? as if God had not made a right choice. Foolish Man would be accounted wiser than God. But if a Man were well skilled in God's Attributes, he would never murmur, especially if he did but consider, this cometh from a Wise God. The Cause of all the Disorder in the Heart, is the want of fearing God's Name, we are not skilled in his Attributes. *Alphonfis*

blasphemously said, *Si in principio mundi ipse Deo adfuisset, multa melius ornatusque condenda essent*; things should have been ordered better, if he had been of God's Council. Many of you do not utter such Expressions, but yet too often conceive such Thoughts in your Hearts; you will not think so; ay, but what mean the bleating of the Sheep, and the lowing of the Oxen? such Expressions as these, O! would to God I had died first; as *David*, 2 Sam. 18. 33. *O Absalom, my Son, my Son! would to God that I had died for thee!* And again; would to God I had been dead a long time ago, rather than to survive my Happiness; all my Estate gone in an instant, as (Brethren) in these empty trying Times it is many a Man's Case: but remember, foolish Man, the All-wise God thought it fittest for thee. Yet thus doth the Prophet *Elijah*, when he was driven into the Wilderiness by *Jezebel*, 1 Kings 19. 4. in a Discontent requests for himself, that he might die; *It is enough now, O Lord, take away my Life.*

4. Such as unfit for Duty. Affections are no further lawful than they fit for Duty. When Grief taketh off our Hearts from the Duties of our general or particular Calling, it is an evil Grief: See *Gen.* 35. 19, 21. *Rachel died, and was buried; and Israel journeyed and spread his Tent.* Having  
lost

lost so dear a Wife, he doth not stand *puling* by the Tomb; but *Israel* *journied*, he went on about his Business. We ought so far to be sensible of Providence, as may serve to quicken us to Duty, not to hinder us. There is a great Question now, whether we ought to fear or hope in our Misery; some of one side cry down Fear; some on the other side cry down Hope: Why, Brethren, there is not much Matter in the Exercise of either of these Affections, but according as they do more or less quicken you to Duty. If you be the more earnest in Prayer, because you hope Success is near, truly that is a good Disposition of Heart; if because Fear, that is the most unchristian. I confess, Fear is good when it ends in Duty: *Jehosaphat feared, and set himself to seek the Lord*, 2 Chron. 20. 3. And *Noah* moved with Fear, *prepared an Ark*, Heb. 11. 7. Brethren, the bare Exercise of Affections is but a natural and an indifferent thing; the great Trial of them is when they fit you the more for the Service that God requires of you. Therefore when Persons grieve so for the Loss of an Husband, Wife, Children, or Estate, that they have no mind to pray, no mind to go about their Callings with any Comfort, that is an evil Grief. It is true that God winketh at

some Omissions of Duties for a small while, in such cases, till we are able to manage our Thoughts, and digest our Sorrow; and the Letter of the Law giveth place to such great Necessities: as *Aaron's* Excuse is but reasonable; *Levit. 10. 19. Such things have befallen me this Day, that if I had eaten the Sin-offering, should it be accepted with the Lord?* The Death of his two Sons, though he held his Peace, he could not tell how for the present to frame his Heart to a joyful Duty: As if a Minister cannot tell how to bring his Heart to preach, if God hath entered upon his Family, taken away a Wife or Children thence. I confess this cometh from Corruption, but in such Cases God winketh at it for a short time. The Reasons are:

1. Because otherwise our Carriage would be very dishonourable and derogatory to Jesus Christ, as if he were not better to us than all the Comforts that we lose; *1 Sam. 1. 8. as Elkana said to Hannah, Why weepest thou? am not I better to thee than ten Sons?* So *why weepest thou?* Is not Christ better to thee than ten Wives, ten Children, ten Parents, a thousand times as much as thou hast lost? If we had but Faith to see it, Christ is to a Believer whatever he wanteth. The People of God in the Wilderness wanted Houses; *Psal. 90. 1. Lord, thou art*

*art our Habitation.* A Christian hath never more Comfort than when he seeth that particular thing made up in Christ, which was taken from him by the Providence of God. If a Believer has lost her Husband, she seeth Christ her Husband. So for any other Relation; if a Parent, seeth Christ his Parent; if a Brother, Christ's a Brother. We are to Christ instead of all these Relations, and therefore why should not Christ be so to us? See *Matth. 12. 50. Whosoever doth the Will of my Father, the same is my Brother, and Sister, and Mother.* Mark, we are so to him, and therefore why should we not account Christ to be so to us? Certainly it is a great Dishonour and Disparagement to him, if we do not see all our Losses abundantly made up in him.

2. It would be a Dishonour to our Profession. It is a Credit to Christianity, that the Professors of it can be joyful in all Conditions; *Heb. 10. 34. Ye took joyfully the spoiling of your Goods, ἀφ' ἧς ἡμεῖς*; though all they had were snatch'd from them by rude Hands, yet they were joyful. Let guilty *Cains* look with fallen Countenances, *Gen. 4. 6.* Let the Pharisees please themselves in their fowr Looks, *Mat. 6. 16.* A Christian's Countenance should shew him to be above his Misery, sprightly and chearful; though

you take away their Coat, as *Joseph's* Mistress did, you cannot take away their Comfort; they are glad they can escape with their Conscience, though they should leave their Coat behind them. I remember *Scaliger* playeth the Critick with *Homer*, because Champion *Achilles* is brought in weeping, his beloved *Briseis* was taken from him. So it is a Disgrace to our high Profession when a Christian is brought in *weeping*, it is beneath you. It is said in *Acts* 5. 41. *They departed from the Presence of the Council, rejoicing that they were counted worthy to suffer for Christ.* *Philpot's* Stocks in the Bishop of *London's* Coal-house was but a pair of Organs, as he saith. Nor is it true only in these honourable Sufferings for the Glory of our Religion, but in the Strokes of Providence in this very Business of deceased Friends. The Apostle makes it the Property of Pagans to mourn excessively, 1 *Thess.* 4. 13. *Sorrow not as those that have no Hope, i.e. as Pagans; they did abound in it: as see Gen. 50. 3. compared with v. 10.* *Joseph* mourned for *Jacob* but seven Days, the Egyptians seventy, even ten times as much. Nay, Pagans err so much this way, that if they could not find Grief, they would force Grief; and therefore at their Funerals, if they had no Sympathy, they would slash their Faces, and cut their  
Flesh,

Flesh, that they might be sorrowful. And therefore God saith, *Deut. 14. 1. Ye shall not cut your selves, and make Baldness in your Eyes for the Dead; ye are the Children of the Lord your God; that is, you have higher Principles, you know such Sorrow needless.* And hence was it that the Primitive Christians were wont to sing triumphant Psalms at Funerals, as it appeareth out of many Places of *Chrysostom*, to shew they had higher Hopes of their departed Friends.

3. It is very prejudicial. You have no Benefit, but a great deal of Hurt by it; *2 Cor. 7. 10.* there it is summed up in one word, *Worldly Sorrow worketh Death*; that is, chiefly; Sorrow for worldly things, that works Death temporal and eternal in its Desert; temporal Death, as it exhausteth the Spirits, wasteth the Marrow. Worldly Sorrow leaveth a very strong Impression upon the Body, as *Solomon* saith, *Prov. 17. 22. A broken Spirit drieth the Bones*; it dulleth and deadens the Heart. If a Man would not save his Tears, yet he should reserve them, keep them up for holy Uses: God may give you many spiritual Occasions to empty your Bottle, do not be over-free of them. Affections over-exercised are usually restrained against the next Occasion. And as they procure Death in respect of

the Vigour of the Body and Soul ; so an eternal Death too, it deserveth it. And so the Apostle is to be understood ; for he opposeth it to Godly Sorrow, which hereafter you shall see you have no cause to repent of, as you have of Worldly. Grief is a most serious Passion : and though a Man may forget himself in his Joy, he should not forget to think of the Danger ; *Worldly Sorrow worketh Death.*

4. It is very unreasonable. If Men would cite their Affections before the Tribunal of Reason, and ask them what's the matter why they are so violently stirr'd ? they might discern much of their Folly ; *Psal.* 42. 5. *David calleth himself to an account, Why art thou so disquieted, O my Soul ? why art thou cast down within me ?* Ask why it is, and you will see either no reason, or a corrupt one. *Iniqua lex est quæ se examinari non patitur*, saith *Tertullian*. And so it is an evil Heart that will not be called to an account. Suspect those Passions that are loth to be examined. Do but ask your selves, why do I grieve now ? you shall see the Answer will be foolish, unreasonable, unthankful, or favouring of Discontent. Why, it may be you will say, Many dear Comforts are taken from me. O Brethren, that is an ill Expression, no outward Comfort can be taken from a Christian.



stian. We should live in such a continual waiting for God's Pleasure, and in such a quiet Submission thereunto, as not to look upon our Comforts as taken from us: *Job* indeed useth the word, *Job* 1.23. *The Lord hath given, the Lord hath taken:* but he useth it so as if he would be understood, as if the Lord had accepted of the Resignation; for he blesses God for it: Even our highest Comfort, our Lives, the Lives of the Saints are not taken from them; God doth but as it were accept of the Resignation: As *Stephen*, *Acts* 7. 59. *Lord Jesus receive my Spirit.* So *Rev.* 22. 20. *Even so, come, Lord Jesus, come quickly.* It is said of the Wicked indeed, that their Lives are snatched, or taken away; as *Job* 27. 8. *What Hope hath the Hypocrite, when God taketh away his Soul, or snatcheth it away?* So *Luke* 12. 20. *Thou Fool, this Night shall thy Soul be required of thee, ἐπιτασεν αὐτὸν ὁ θεός;* they shall challenge and get away thy Soul from thee. Therefore we should resign up our holy Friends to God, as well as they do themselves. But let us see how unreasonable this very Particular is of Mourning for the Dead.

Is it to do them good? They are not the better for our Tears, they are past Recovery by our Weeping. Is it not to envy their Blessedness, to wish them alive again?

2 Sam.

2 Sam. 12. 23. *Wherefore should I fast? can I bring him back again? I shall go to him, he shall not come to me.* Is it because they were so good that we mourn? The better for God, they are gone to their own home. Is it because so bad? 2 Sam. 13. 39. *David was comforted concerning Amnon, because dead, though he died in Sin: Or is it because they died so soon, which heightens your Loss? Consider who decreed it; are you wiser than God? Is it for your own Good you weep? that is an holy Weeping: Weep as if you wept not.* Thus if Men would expostulate with themselves, they would see the Unreasonableness of their Sorrow; it is to no purpose. We express things to no purpose by Water spilt on the Ground: certainly Tears in such Cases are but spilt Water.

Use 1. To instruct you to take home this Lesson; so to sorrow under the Sense of your Afflictions, as if you did not sorrow, be it the Loss what it will; though I shall chiefly speak to the present Occasion. Do not let the Grief oppress your Heart. Ay, but how shall we do so? I shall give you some Motives: As,

1<sup>st</sup>. Be sure to get an Interest in Spiritual Mercies. The Doctrine saith, *Christians ought so to sorrow, as if they sorrowed not.*

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We cannot speak to others in this Language, unless we should perswade Men to slight the Hand of God. We throw Bones to Dogs, but Bread to Children. We cannot comfort you in a carnal way; *Psal.* 94. 19. *In the Multitude of my Thoughts within me thy Comforts refresh my Soul.* Mark, *thy Comforts.* To comfort a Man's self upon carnal Grounds, argueth an Insensibleness of God's Hand, and it is a shrewd Sign that God gives us over to our selves. Therefore if you take Comfort, take it from your Interest in spiritual Mercies. If you cannot look upon them under a Condition of Propriety as yours, (as every Christian cannot) yet at least so far look upon them, that from thence all your Comfort must be fetched. It is a Neglect of Providence to go away with a general Thought. We must not sorrow too much, and yet we are to consider whether we have good Ground why we should be comforted. God giveth wicked Men these Experiences of Sorrow, that he may awaken them, and shew them there is no Comfort to be had thence whence they would fetch their Comforts in carnal Delights; *Isa.* 57. 21. *There is no Peace, saith my God, to the Wicked.* There is a Peace in their Fancies and Conceits, but *no Peace, saith my God.* There is a great deal of hurt done this way by  
 Sermons,

Sermons, Ministers instruct Men in a Moral way, that they should not grieve too much ; but they do not instruct a Man upon what Grounds he should not grieve: You must be sure of better Mercies, or at least look after them for your Comfort. A Man that has an Interest in Christ, is *τεταγμένος ἀντὶ τοῦ κυρίου*, a four-squared Man, unmoved in all Conditions. There can be no Peace between a Man's Affections and Condition, till there be a Peace between him and God. Mark that, *Eccles. 9. 7. Go thy way, eat thy Bread with Joy, and drink thy Wine with a merry Heart ; for God now accepteth thy Works.* When God accepteth us, we may then eat our Bread with a merry Heart, let things fall out how they will.

2dly. Live in a continual Expectation of the Creatures Change. Things are not half so burdensom when we look for them. A Burden cast upon a Man's Back breaketh it ; but when it is compacted and fitted for his Shoulders, he goeth away well enough with it. It was some Solace that *Job* could say, *Job 3. 25. The Evil that I feared is come upon me.* Suppose it be your own, or your Friends Dissolution, live in a continual Readiness to part with Life, or any thing else at God's Call and Intimation, and it will not be so grievous to you when it comes.

3dly.

3dly. Learn an holy Greatness of Mind, to be able to live above the Creature. Consider, the Happiness of Man is in God alone: All Happiness consisteth in Conformity to, and Communion with God the chief Good; so that though the Creature be gone, your Happiness is not gone. That troubleth a Man most, when his Happiness is gone, he will not care so much for other things. It is good to see by what Injoyment they reckon themselves happy; if to have Husband, Wife, or a House well furnished, every thing to our Command; then when God taketh away these things, your Comfort is gone. There is much of Peoples Conceits this way: But consider, what do you reckon the best of your Injoyments? that you have God for your Portion; *Psal. 144. 15. Happy is the People whose God is the Lord.* So see *Psal. 30. 7. Thou didst hide thy Face, and I was troubled.* Set but the Heart right in this Point, and it will be well. Grace is but the Change of a Man's chiefest Good and uttmost End; that is only the Difference between a natural Man and a spiritual Man, about the Conceits of Happiness.

There are other Considerations, as the Shortness of our Misery; the continual Abode of other Comforts with us; though some be gone, we are not left naked to  
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the World; the happy End of all the Good of our Souls. But this for a Taste.

Men will think a Sermon is to no purpose that is spoken to comfort Persons in this kind. To this end;

1. Consider, there is none of us but may have need of Comfort one time or other; though our Mountain standeth strong for the present, it may be removed: And it is good to lay up against a dear Year. Such Truths are most welcome when they come in their Season.

1<sup>st</sup>. Consider, you may have a Season when it will be necessary for you. *Who knoweth what a Day may bring forth?* The Woman that entertained the Prophet, he would fain do her good; no, saith she, 2 Kings 4. 13. *I dwell among mine own People.* But now that very Woman, as in 2 Kings 8. 5. *She cried to the King for her House, and her Land:* she that did not stand in need of the Prophet, stood in need of the Prophet's Man. You have your Wife, your Children and Friends about you; O there may a time come when you will be glad of one Drop of this Comfort to support you when they are gone.

2<sup>dly</sup>. Consider, when it is upon you, you will find it the hardest thing in the World truly to allwage your Grief, to grieve so as if you did not grieve. Afflictions are  
evil,

evil, and we are apt to make them worse, to turn Wormwood into Poison: *Heb. 12.*

11. *No chastening for the present but will seem grievous.* Seneca could slightly speak of Miseries when he had the Use of rich Gardens about Rome; but when he had lost all, he was as much to seek as others.

Now I shall apply all that hath been spoken to this present Occasion: 1<sup>st</sup>. To shew you why we should mourn. 2<sup>dly</sup>. Why mourn so, as if we did not mourn.

*First*; Why we should mourn: Consider, we have lost a pious Neighbour, and that deserveth Sensibleness.

1. Because such are a great Loss: We have lost her Service, Help, and the Benefit that we might have had by her. There is no Member of Christ, but one way or another is useful to the Community. And indeed we found her to be so; we lose an Example, we lose useful Conference, we lose the Pledg of a Blessing to a Family, to a Neighbourhood: May we not say of her, as of David, Acts 13. 36. *After he had served his Generation by the Will of God, he fell asleep?* She did serve her Generation, and it was her Grief that she did it no more and better, it should be ours that she did it no longer. Serviceable Christians are a great Loss, especially in these times of need.

2. It

2. It is a sad Intimation to us, and therefore we ought to be very sensible of such a Loss: *Isa. 57. 1. The Righteous perish, and no Man layeth it to Heart, none considering that they are taken away from the Evil to come.* Wicked Men think they are the Bane of a Place: *Plurimos defecit Christiani nominis gratia; Christianos ad Leones:* Wicked Men are but preserved in reference to the Godly; they are but as a Fence of Thorns about a Garden of Roses: Now when the Roses are cropp'd off, what shall become of the Thorns, but be cast into the Fire? God will dash the Potter's Vessel: *Gen. 19. 22. Haste thee, scape to Zoar, for I cannot do any thing till thou be come thither. I cannot, mark that. Exod. 32. 10. Let me alone, and I will make of thee a great People: God offereth Moses Composition. Acts 27. 24. The Lord hath given thee all them that sail with thee.* These are the Staff and the Stay; therefore we have Reason to be sensible of their Removal from us.

Use 2. We have Reason also to be comforted.

1st. For the Glory that cometh to God by her sweet Departure. Those that have envied her Life, may wish for her Death, even such Solace as she felt in the most bitter Agonies: *Numb. 23. 10. Let me die the Death*



*Death of the Righteous, and let my latter End be like his.* It is a great Comfort that wicked Men have not wherewithal to blast Religion, when they see how the Love of God can compose our Spirits in the greatest Extremities that befall us either in Life or Death.

2dly. That she hath left us for Glory. It was indeed through many Throws, and Pains, and Sorrows; but Death played the Midwife, to help her into Glory. It is the Apostle's Exhortation to the Thessalonians, *1 Epist. chap. 4. ver. 13.* That they should not sorrow, even as others which have no Hope concerning them which are asleep in Jesus; but admonish them, to comfort one another with these Words, *That at Christ's Coming, they which survive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: And so shall we be ever with the Lord.* Wherefore comfort one another with these Words.

F I N I S.

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## P A P E R I.

**I** Hope I have avouched the Lord to be my God, and resolve to walk in his Ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken unto his Voice. And I humbly implore, that the Lord would avouch me to be one of his peculiar People, and that he would enable me to keep all his Commandments. I often question whether I have any Interest in the Eternal God, or whether he will own me as one of his ; but, Lord ! I humbly say, I have and do avouch thee to be my only God and Saviour ; (O cast me not off ! ) and I earnestly beg Grace to walk in thy Ways. Help me to keep thy Statutes continually : Let me not dare to offend thee : O that I might never provoke thee my good God to be angry or displeased with me ! but let me, O Lord, be a Doer of thy Commandments, that so I may have Right to the Tree of Life : Lord, I have no Right, I can plead no Right, I fall infinitely short of my Duty ; but have not I a blessed Saviour to plead for me, who died for the Chief of Sinners ? and he hath promised that  
none

none that come to him, he will in any wise cast out. I know he is able to save to the uttermost, all those that come to God through him : in his prevailing Name, and for his sake I implore Divine Assistance to enable me to persevere and hold out to the end, that at the last I may enter in through the Gates into the City, into the Heavenly *Jerusalem*, where the Saints, and Angels, and Cherubims, and Seraphims are continually singing Hallelujahs to their King, *Holy, Holy, Holy Lord*. I acknowledg my Unfitness, my Unworthiness for this great inexpressible, inconceivable Privilege : but though I am unworthy, if thou my God wilt count me worthy through the Merits of my dear Saviour, I shall have Cause for ever to bless thy Name in the highest Heavens, World without End. Though I have no Right, if thou wilt give me Right to those Treasures and Pleasures which are at thy right Hand for evermore, this will be Matter of Thankfulness to Eternity. Give me some Hopes that I have an Interest in these invilible things, by my Care to please thee, and my Fear to offend thee ; by my unfeigned Respect to all thy Holy, Righteous, and Just Commandments, and by my harkning to thy Voice, the Voice of thy Word, and the Voice of thy Rod. Thy Dealings are variously dispensed to-

wards me. I met with many contrary Winds; O let them all blow me nearer to thy blessed Self.

Lord, I humbly say, I have avouched thee to be my only God, my Salvation, my Portion, my Rock, my Fortrefs; O be thou my reconciled Father, to whom I may continually resort: and when my Flesh and Heart here fail me, (as frequently they do) be thou the Strength of my Heart, and my Portion for ever. O God, my God, do not forsake me, nor cast me utterly out of thy Sight. The Things of this World they do not, they cannot, they will not content me. O give me some comfortable Hopes that I am thine, that thou hast adopted me, and that thou wilt sanctify me, and make me meet for thy blessed Self! I would be every Day sitting and preparing my self for my last Day, for my accounting Day, when I must be summoned before thy Tribunal Seat, to give a strict severe Account for all my Thoughts, Words and Actions, whereby I have offended thee, my gracious and good God: but I find my self unfit for any spiritual Duty. Lord, help me to mind the Work of Time while Time lasts: furnish me with Divine Assistance to enable me to do my Duty, without which I am utterly incapable of serving or pleasing thy

thy blessed Majesty. Death is hastning, Eternity approaching, the particular Day of Judgment near; and yet for all this, how inconsiderate art thou, O my Soul, to neglect the things that belong to thy everlasting Peace! I am often thoughtful what will become of me here, and how Matters will go with me here in this Life; Ah but when is the time to provide for Eternity, to get my Title to Heaven cleared, to get an undeniable Interest in Christ Jesus, which will yield me Comfort in the greatest worldly Distresses? Lord, give me some Hopes that thou hast avouched me to be thine; and that I have sincerely, without Reservation, or Power of Revocation, avouched thee to be my God.

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## P A P E R II.

**D**O thou, by a patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality, and Eternal Life. Be not weary of Well-doing, for in due time thou shalt reap if thou faint not. Is there Glory, Honour, Immortality, and Eternal Life set before me, and yet shall I tire and wax weary? Dare I be impatient and fret at any of the Lord's

Dealings towards me? If Heaven were offer in my Eye and View, I should be more calm and composed in the midst of all Trials, Troubles and Afflictions that do or may overtake me during my Abode in this distracting and Sin-defiling World. Is there Glory to be had hereafter, and shall not I endeavour to be a Sharer therein? Is there Honour to be conferr'd upon those that are true Worshipers of the Lamb, and shall I be dull, and dead, and sluggish, and unmindful of the Honour that shall be bestowed upon the Saints? Is Immortality set before me, and yet I so glued to this mortal Life, that the Interests and Concernments thereof so fill up my Time and Thoughts, that these Heavenly Objects are too seldom thought of, and presented to my Mind? An eternal Life is offered in the Gospel to all those that by Faith lay hold on it, and yet I, Fool that I am, so solicitous for this temporal Life, this animal, this perishing, this fading Life, so that I do too too much neglect my precious, immortal, never-dying Soul? so that should I hereafter be banished thy comfortable Presence, and excluded from those Joys and Pleasures that are enjoyed by those admitted to thy Kingdom and Glory, I could blame none but my self, who have not in a due manner sought the Welfare of my

my Soul. I have a blessed Hope of the glorious Appearance of the Great God, and our Saviour Jesus Christ, which I pretend to look, long, and wait for: but do I live as an Expectant of such tremendous Appearances? Can I, with Comfort, and Confidence, and Hope, look for this glorious Appearance of the great God, *when he shall come in flaming Fire, taking Vengeance on them that know him not, nor obey his Gospel?* If I be found in this Number, how sad and deplorable will my Case be? Help me, O Lord, to search and see how Matters go with my Soul: If thou art not in Christ; If I have not got an Interest in God the Father, Son, and Spirit, there will be no blessed Hope for me, but a fearful Expectation of the fiery Indignation that shall consume his Adversaries: O! to be found an Enemy to God, and he an Enemy to any at Death and Judgment, is an astonishing thing! therefore *fly for Refuge, lay hold on the Hope set before you.* Christ is the only Refuge for a poor undone Sinner to fly to: in his Name, and for his Sake, thou mayst be accepted, and not only pardoned, but restored to Favour and Friendship: Not only be delivered from the Terrors of Hell, but be made an Heir of Eternal Life. O blessed are those that have secured an Interest in the Eter-

nal God ; for to those he will be a Sun and Shield, he will give Grace and Glory : And though they may meet with many Troubles in this Life, many Ups and Downs in the World, yet if they bear it with Patience, Heaven will make amends, and will pay for all. I am sensible, O Lord, that I stand in need of a great Almighty Power to keep me from falling ; let me be kept through Faith unto Salvation : Let me not be frustrated of that blessed Hope that thy Word reveals, whereof many shall be Partakers : O let not me be excluded, but permit me to be a Beholder of those glorious Appearances that shall be revealed to all those that love, serve and obey thee. If thou shouldst say unto me, *I know thee not, depart from me, thou hast wrought Iniquity, and done foolishly, therefore depart, depart into everlasting Fire :* Though this Sentence would be severe, it would be but just, for I have deserved a perpetual Banishment and Separation from thy comfortable Presence. But, Lord, suffer me to plead with thee : Is there not a Refuge for poor distressed Sinners to fly to, even the Blood of Christ, which cries louder for Mercy than my Sins can cry for Vengeance ? In him alone I desire to be found ; for his sake only I desire Acceptance. O let not my Name be blotted

out



out of thy Book, but give me some comfortable and sure Evidence that I am thine, that so I may run the Ways of thy Commands, and not tire and wax weary, but may, by a patient Continuance in Well-doing, seek for that Glory, Honour and Immortality, and that Eternal Life which thou hast laid up for those that persevere in Holiness, and go from one Degree of Grace to another, till they come to appear before thee their God in *Sion*. Hold out Faith, hold out Patience, it will not be long, O my Soul, e're thou be at thy Journey's End; therefore do and suffer the Will of God patiently: If he see fit to deprive thee of those Comforts that thou hast and dost now enjoy, be content; e're long it will not be a Pin to choose what part thou hast acted here upon the Stage of this World. You must (shortly) appear before the Judgment-Seat of Christ, that you may receive according to the things done in the Body, whether it be good or bad. O what a dreadful and fearful Account have I to give; the Sins of my Youth and riper Age are so many and so great, that I am confounded and amazed when I (though slightly) take a View of them. My Omissions, and my Commissions, my original and my actual Sins are such, that I cannot bear the Scrutiny of my own Conscience,

ence, how then shall I do when the Almighty contends with me? My Sins of Ignorance, and Sins against Knowledge, my presumptuous Sins, my Abuse of Mercies, my Incurigibleness under Judgments, my Unthankfulness for former Mercies, and my Distrust of the Goodness of God for the future; these may justly provoke God to depart from me, and say, he will have no more to do with such a vile Wretch as I am. But blessed Father! I humbly implore, that thou wilt not leave nor forsake the Work of thy own Hands: Thou canst make me clean; O when shall it once be? Let my Sins be all done away, and let me (me poor Sinner) be made meet to partake of thy Kingdom and Glory. O that my Saviour would say, as *Paul* did of *Philemon*, *What he oweth, put that on mine Account.* Lord, my Sins are so many and so foul, that I cannot answer for one of a thousand; how then shall I appear before thy Tribunal, where I must give a strict Account of all I have done in the Body, whether it be bad or good? Lord, I cannot answer for my numberless Number of Sins: Since thou hast (dear Redeemer) died for Sinners, let me not die in my Sins. Thou hast paid a sufficient Price for the Sins of the whole World; let not mine be laid to my Charge, nor  
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rise up against me in this World to shame me, nor in the other to condemn me. Remit my Debt, too vast for me to pay, before the last accounting Day. Let me have some well-grounded Hope, that the State of my Soul is in good Plight; that however it goes with my Body and bodily Concerns, that I may be assured it will go well with me to all Eternity, and then I may be enabled to bear the Inconveniences of my Pilgrimage-State. Lord, I humbly beg thou wouldst take Care of me, and provide for me what thou in thy infinite Wisdom and Goodness seest fit for me, and let me be perfectly willing to be, do, and suffer what my God seeth good: not my Will, but thine, O Lord, be done in all things; only I beg I may not be left to unsupportable Difficulties. Let me have thy Love to sweeten all, and carry me patiently through the remaining part of my Days and Trials. Be with me when I pass through the Fire, and through the Water, for my Eyes are unto thee, O Lord my God; in thee is my Trust, leave not my Soul destitute.

## P A P E R III.

**Y***E will not come unto me that ye may have Life.* O the Stupidity of poor, careless and secure Sinners ! What, will you not come to Christ, who alone can give you Life, Natural Life, and Spiritual Life, and Life Eternal ? We spare no Pains nor Cost to save the Life of the Body ; but O what Fools, what senseless and sottish Creatures are we, not to provide for Eternal Life ! What is this momentary Life given us for, but to provide for our Departure hence, to labour to get an Interest in God and Christ ? Our Time was given us that we might have an Opportunity of working out our Salvation with Fear and Trembling, and that we may make our Calling and Election sure ; that we may get some comfortable Hopes that we do belong to the Election of Grace. O get your Title to Heaven cleared, that you are born again, that your Sins are pardoned, that your Person is justified, and that you are truly sanctified and cleansed from all (wilful) Filthiness of the Flesh and Spirit : Don't indulge your self in any known Sin, not in omitting any known Duty, nor in  
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the Commission of any known Sin. The least Sin, without Repentance, is damnable; but the greatest Sin, upon true Repentance, is pardonable: for the Blood of Jesus Christ his Son cleanseth us from all Sins, even those that are of a Crimson Die; *If our Sins be as Scarlet, God can make them as white as Snow*, if we do but truly repent of them, and forsake them. Let not that Complaint of the Prophet, *Hos. 5. 4.* be verified in you, that *you will not frame your Doings, to turn unto the Lord.* What, will you not do what in you lies, to frame your Doing to please the Lord? What, will you not avoid some petty Sins that do highly offend your good God, and may cause him to hide his Face from you? *Thus saith the Lord, Seek ye me, and ye shall live.* But may not our Conscience condemn us, and tell us, that that precious Time that our good God hath given us to seek him, and to be reconciled to him, and to make our Peace with him, even that Time hath been spent in Sin and very Vanity, in adding Iniquity to Iniquity. We are commanded *to keep our selves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto Eternal Life.* It is to no purpose to expect Mercy from Christ, or to hope for Eternal Life, if we do not what we can to keep our selves in the Love

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of God. O then ! let it be your Study Day and Night to approve your selves to the Lord, chearfully obey his Commands, patiently submit to Afflictions, thankfully receive Mercies, and make a holy Improvement of them : look to your selves, that you lose not those things which ye have wrought, but that ye receive a full Reward. Allow not your selves in any Sin, though never so small in your own Eyes, lest God should say, as unto the Church of *Ephesus*, *Though thou hast made a Profession of my Name, and hast made conscience of some gross Sins, nevertheless I have somewhat against thee, because thou hast left thy first Love.* Remember therefore from whence thou art fallen, and repent, or else I will come unto thee quickly, and *will remove thy Candlestick out of his Place*, except thou repent. If our Love to God and his Ordinances be not as fervent as formerly ; if our Hatred of Sin, or sinful Courses be lessened ; if our Care to please God, and our Fear to offend him, be less than heretofore, we have just Reason to fear that God will deprive us of our forfeited Gospel, or harden our Hearts that we shall not profit by it ; (which dreadful Judgment, O Lord, in Mercy prevent.) If our outward Carriage before Men should seem never so well ; nay, if we can approve  
our

our selves to our own Consciences in many respects, yet the All-searching God may truly say, not only that he hath a few things against us, but many things against us; therefore it is our Wisdom to search and try our selves, and turn again to the Lord, from whom we have too deeply revolted.

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#### P A P E R IV.

**G**OD hath been pleased to deprive me of my dear Husband; so that my Care ought to be doubled in the Education of my poor Children, when I must discharge his part, and my own Duty too: I know not how soon God may call me out of this World, I have frequent Warnings of my Mortality by the Death of others, and my own often Indisposition. My Children are now young, and therefore what I say may not make due Impressions on them, by reason of their tender Age; and when I come to die, I know not whether I shall have Time, Opportunity, or my Senses, then to speak to them of the things that belong to their everlasting Peace: for ought I know, I then may be seized (as often I have been) with Convulsion-

vulsion-fits, which may soon carry my Soul out of this into an endless Life; so that I may not have any leisure to counsel, instruct or charge them to take care of their dear, precious and immortal Souls: therefore I shall leave my Charge and Commands in Writing, that they may often take a View of them, as being the Commands of their dying Mother. Dear Children, I charge you, as you hope to meet me with Comfort at the Day of Judgment, that you avoid all Sins, as Lying, Swearing, taking God's Holy Name in vain, (which I particularly mention as incident to your Age;) I charge you make Conscience of keeping the Sabbath-Day holy: Do not think your own Thoughts, nor speak your own Words, nor do your own Actions; remember it is God's Day, and must be spent in his Service. Before you go to Church, bless God for the Mercies of the Night past, for giving you leave to see the Light of another Day, especially another Sabbath-Day, wherein you may have an Opportunity of waiting upon God, and getting good to your poor Souls. When you are in the solemn Assemblies of God's People, let your Carriage be grave, serious and awful, as remembering God sees you; and let your Minds be attentive to what the Minister saith:

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faith : Hear so that your Souls may live : Be not forgetful Hearers, but be ye Doers of the Word, and so shall ye be blessed in all that you do. Do not spend any time in idle Recreation, or walking in the Fields upon the Lord's Day, for the Profanation of that Day is an Inlet to many other Sins. My dear Children, spend some time every Day in reading God's Word, and in Prayer; you know not what a Blessing it is to have the Bible, therefore do not slight it, but make a good Use of it : Do not squander away your Time in reading Plays and Romances, and filthy Books, which will corrupt your Fancies, and make you unfit for the Service of God. I say to you, as David to his Son, *And thou Solomon, my Son, know thou the God of thy Fathers, and serve him with a perfect Heart, and with a willing Mind; for the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts : If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.* Children, as soon as you are capable of knowing any thing, I would have you labour to know God, own him, love him, obey him, and serve him, and that with a willing Mind, knowing that he searcheth your Hearts; you cannot deceive him, for he knows the Imagination of all your Thoughts better than you know

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them your selves. If you seek him, he will be found of you: You may seek earthly Friends, and at last be disappointed: you may seek Riches, and lose your Labour: but if you do rightly seek God, he will be found of you, and then happy are you for ever. You see that if you forsake him, he will cast you off for ever. O miserable and wretched are they that are cast off by God; where shall they go for Comfort that have lost his Friendship and Favour? Children, if you lose all you have in the World, it is nothing to the Loss of God's Favour: If you lose Father and Mother, yet if God will take you up, you are happy: If all Friends fail you, if God do not fail nor forsake you, nor cast you off, still you may be happy: your true Felicity lieth not in the things of this Life, but in your Portion in the everlasting God.

My Children, if you honour God, he will honour you; but if you despise him, he will lightly esteem you: He will be with you while you are with him; but if you forsake him, (wonder not if) he will forsake you. Draw nigh to God, and he will draw nigh to you.

Children, honour God by chusing his word for your Rule and Guide, by chusing him for your alone Portion: prefer him before all the World; so that if the Devil should  
come

come to you, as once to your blessed Saviour, and tell you of giving you great Matters if you will but serve him, yet resolve to serve and please God : Though he see fit to afflict you, yet love him and cleave to him, trust in him, and rely upon him : Honour God, by keeping his Commandments, by believing his Promises, by walking in his Ways ; rather choose to die at a Stake for your Religion, than to deny God or his Cause. Hath God said, he will be with you while you are with him ? O then keep close to God, beg him to keep you from falling, to preserve you blameless and unproveable unto his Heavenly Kingdom : Implore him to keep you by his mighty Power through Faith unto Salvation. Draw nigh to God in a way of Duty, and he will draw nigh to you in a way of Mercy. My dear Children, I charge and command you to love God, and keep his Commandments ; his Commandments are not grievous, but his Laws are all holy, just and good. Let it be your Aim and End, living and dying, to approve your selves to God : Let his Word direct and guide, counsel and comfort you in all Conditions and State of Life, whether high or low, rich or poor, in Health or Sickness : whatever your Conditions be in the World, if you belong to God, he

can and will order it for your Good ; therefore let that be your first Care that you are his : you are his by Creation, you are his by Redemption and Purchase ; therefore give up your selves intirely to him, to be ruled, and guided, and disposed of as your Heavenly Father thinketh meet. Say, Lord, here we are, do with us as seemeth best to thy Godly Wisdom : Do but love us, and delight in us, and own us, and approve us, and take us for thine own ; and then take what Method thou pleassest to bring us to Glory.

Dear Children, you were both dedicated to God in your Infancy, remember to renew and keep your Baptismal Covenant, wherein you did promise before God, Men, and Angels, to Renounce the World, the Flesh, and the Devil, and to be intirely the Lord's, and his only ; to keep his Laws, and Commandments, and Statutes, all the Days of your Life : Dare not to live in the Breach of any of them ; *Watch and pray, that you enter not into Temptation.* Take heed of taking God's Name in vain, of playing on the Lord's Day, of Lying, Swearing and Idleness. I repeat these again, as being very common, and little taken notice of in the World. My dear Children, remember this Counsel of your dear, deceased, Mother,

ther, as one that had a great Concern for  
your precious and immortal Souls.

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## P A P E R V.

**W**Hen my Spirit is overwhelmed,  
lead me, O Lord, to the Rock  
that is higher than my self! If I had no  
Supports now to fly to, more than this  
vain World affords, I were a miserable  
Creature; but God hath been pleased, in  
some measure, to bless me with the Know-  
ledg of himself, whom to know, to love,  
and to injoy, is Life Eternal. I cannot  
express the Comfort that the Word of  
God doth yield me, even now in my Di-  
stress; so that I can say with the Psalmist,  
*that thy Word is better to me than thousands  
of Gold and Silver. What though the Fig-  
tree should not blossom, neither should there be  
any Fruit in the Vine: If the Labour of the  
Olive shall fail; if the Fields shall yield no  
Meat; if the Flock shall be cut off from the  
Fold; if there be no Herd in the Stalls; if  
dear Relations and Friends die; if Hus-  
band and Children are taken away; yet  
if thou canst rejoice in the Lord, and joy in  
the God of thy Salvation; if thou canst but  
say, that the Lord God is thy Strength, thy*

*Portion, thy Refuge, and thy Deliverer, thou mayst be happy, whatever thy Condition be in this World. If thy good God will but say, as unto Israel of old, in Isa. 43.*

*1. But now thus saith the Lord that created thee, and he that formed thee, Fear not, for I have redeemed thee, I have called thee by thy Name, thou art mine. Lord, I know I am thine by Creation, it was thou alone that formed me ; I beg that I may be thine by Redemption ; let me be effectually called. O blessed Lord, assure me that I am thine ; and let me know that thou lovest me, though thou afflictest me ; that thou art not angry with me, though thou chastisest me sorely. There is much Bitterness, let there be no Wrath in this Cup : Give me some Hopes thou wilt be with me when I pass through the Water, and through the Fire. Lord, if thou wilt be but with me, I will fear no Evil : Lift thou up the Light of thy Countenance upon me, and then it will put more Gladness into my Heart than if I were possessed of all the good things in the World. Deal with me as thou usest to do to those that love thy Name. Lord, I hope I love thee ! Lord, I desire to love thee, and to be beloved by thy blessed Majesty ; and then all the Afflictions that I meet with, will make no Breach between thy self and my poor Soul. Thou*

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art pleased to afflict me very sore, but I do not, I dare not, I will not say unto thee, *What dost thou? for thou givest no Account of thy Matters.* It is my Duty to submit, admire, not to quarrel at thy Providences; therefore with all humble Submission, I acquiesce to thy Sovereign Will, saying, as my Blessed Saviour, *Not my Will, but thine, O Lord, be done.*

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## P A P E R VI.

**I** Am willing to recount some of those many Mercies God hath been pleased to bestow upon me, to excite my Self to Thankfulness, and to encourage me still to trust in, and wait upon that good God, who hath bestowed so many Mercies upon me, the least of which I am altogether unworthy of. I may say with *David*, *While I live will I praise the Lord: I will sing Praises to my God while I have any Being;* to that God who hath bestowed my Life, Health, my Strength, my Memory, my Reason, my Understanding, and all the Blessings of this Life upon me, and hath, through Grace, given me Hopes of dwelling with himself in Glory, when this miserable Life shall be ended. *O my Soul,*  
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*praise thou the Lord; O give Thanks unto the Lord, for he is good, for his Mercy endureth for ever.* Remember the Goodness of God to thee, from the very Womb to this very Day; nay, before thou hadst a Being in this World, God was pleased to form thee, and write all thy Members in a Book; or else what an imperfect Creature might I have been, if there had been an Eye, or an Ear, or any part wanting? O that I could be truly thankful for these Mercies! I desire with Thankfulness to remember the Dealing of God to me in my Infancy and Childhood: How many Dangers and Accidents have I been liable and exposed to, and yet God hath been pleased to take Care of me, and preserved me from innumerable Mischiefs that have compassed me about? I look upon it as no small Blessing, that I was born of *Christian, Religious, and Pious Parents*, such as did truly fear God, and did what in them lay to instruct their Posterity in early Piety: they were those that frequently addressed themselves to the Throne of Grace, the Benefit of whose Prayers I hope to reap, both in Life and Death. I desire with Thankfulness to own the Goodness of God in taking Care of me, and providing for me when I was left motherless in my tender Age, when I was incapable of minding my self; yet



yet then was God pleased to raise me up Friends that were careful, kind and tender of me; some of which did instruct me in the best things, and were very solicitous for the Good of my poor Soul, and did daily counsel, instruct and admonish me, to mind my Creator in the Days of my Youth, and to live continually as one that must one Day give an Account of all the Good or Evil done in the Body. And that you may see how the Goodness of God hath followed me all my Days, I will endeavour to recollect those many comfortable Places of Scripture which have been of most excellent Use to me, to comfort, support and encourage me in many Difficulties and Troubles I have met with (some of which, I hope, will ever keep my Spirits from sinking.) In my younger Years being seized on by a severe Fit of Illness, that comfortable Place was a Support to me, *Heb. 13. 5. Be content with such things as you have, for he hath said, I will never leave thee nor forsake thee.* I was well satisfied with my present Condition, (though painful and sick enough) hoping that God would not leave me nor forsake me. Some time after, being in great Fear and Danger of some approaching Evil, that encouraging Place was brought to my Mind, *Isa. 41. 10. Fear thou*

*thou not, for I am with thee : be not dismayed, for I am thy God : I will strengthen thee, yea, I will help thee ; yea, I will uphold thee with the right Hand of my Righteousness.* This Place vanished all my Fears, and caused me to put my Trust and Confidence in the Almighty God, who never faileth those that rely on him. Afterwards, when I came to part with Children, though this Affliction was very heavy, God was pleased to mitigate it by the Consideration, that there was a Name better than that of Sons and Daughters : and though God saw fit to deprive me of them, (for wise Reasons I doubt not) yet he was pleased to silence me under his Hand, by the Considerations of *Heb. 12. 5, 6. My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him ; for whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.* I have sometimes thought, that if I were assured of the Love of my Heavenly Father, I could then bear any Affliction. Lord ! I beg I may be truly humbled, that I have deserved so many severe Scourges, and yet, Lord, I would be thankful that thou art pleased (though by the Rod) to bring me home to thy Blessed Self.

When my dear Husband hath met with many Losses and Crosses, I have been apt

to be desponding and cast down ; but God hath mercifully composed me by the Consideration of *Matth.* 6. 25, 26, &c. There I see that God clothes the Grass, and feeds the Fowls, and hath bidden poor Creatures not to be anxious for these outward things, assuring us, that our Heavenly Father knoweth we have need of these things, and that he will graciously supply the Wants of those that seek to him. *Phil.* 4. 6. He hath bidden me to be careful for nothing, but in every thing by Prayer and Supplication, with Thanksgiving, to let my Request be made known unto him : and God hath encouraged poor Souls to cast their Care on him, letting them know he careth for them. What should I go to for Comfort, if I had not the Word of the Eternal God to fly to ? It would be endless to reckon up the thousand Parts of those refreshing, comforting, and quickning Places that are to be had in the Word of God, to comfort poor disconsolate Souls in all Conditions of Life : and it ought to be took notice of how God is pleased to sute them to our present Conditions of Life. I was once so perplexed with groundless Fears of Troubles, that I was for some time unfit for any thing ; but my good God was pleased to fix upon my Mind *Psal* 23. 1.

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*The Lord is my Shepherd, I shall not want.* There was then no room left for any tormenting Fears, but they all vanished away at the Consideration of the Happiness of those that have so careful a Shepherd. It is my earnest Request that God will own me as one of his Flock, however he deal with me as to worldly Matters.

I was not a little comforted and refreshed also by the last Verse of that Psalm, which saith, *Surely Goodness and Mercy shall follow me all the Days of my Life, and I will dwell in the House of the Lord for ever.* I am sure Goodness and Mercy have followed me to this very Day, therefore I will not distrust the merciful Kindness of God to me to my Life's End. But if I should be stripp'd of earthly Blessings, I beg I may have the Liberty of God's House here, and the Happiness of dwelling with him for ever hereafter: If I should with *Lazarus* be clothed with Rags, and fed with Crumbs, all my Days; if my Body should be full of Sores, yet if God will own me, and approve me, and at Death receive me to himself, I may with tolerable Patience bear the Inconveniencies of my Pilgrimage-state, knowing that they will not last long.

And that I may with the more Confidence cast my poor fatherless Children up-  
on

on God, I will call to mind those Places that did quiet me under the Loss of my dear, and loving, and tender Father, which were these ; that God was pleased to promise to be a Father to the Fatherless ; and that when Father and Mother forsake, then the Lord would take them up. God hath bidden poor Creatures to cast their Burden upon him, assuring them, that he takes Care of them, and sustains them. And the forementioned Place, *Isa.* 41. 10. is a sufficient Cordial to keep any Soul from fainting and sinking under any Distress whatsoever ; therefore I hope, and trust, and believe, that the good God, who hath been so bountiful, so merciful, and so kind to me, to extend so many Favours to me, will also take pity of my fatherless Babes. *With him the Fatherless find Mercy :* Lord, I therefore commit them into thy Hands, as unto a faithful Creator and Redeemer, and beg that thou wouldst here guide them with thy Counsel, and afterwards receive them to Glory.

Sometimes when my Children have been taken very ill, so that there was no room for hope of Life, to outward Appearance, yet even then hath my good God supported me by some comfortable Portion of his Holy Word. Once one of my Children being given over, I was in great Perplexi-

ty of Mind; that Place came to my Thoughts, *Call on me in the day of Trouble, and I will deliver thee, and thou shalt glorify me.* I was extremely revived at the Consideration of that Place, for that was then a Time of Trouble to me: And then being encouraged, that if I called upon God he would deliver me, I did then, with firm Hopes and Confidence, rely upon my merciful God and Father, whom I have found ready to help and deliver me out of many Distresses. Blessed, and for ever blessed be his Name, who was pleased to hear the Cries and Groans of his poor, unworthy, undeserving, ill-deserving, and Hell-deserving Creature.

And seeing God was pleased to deliver me from my great Fears, my next Inquiry should be, how I may glorify this good God: Lord, help me to make it the Care, and Business, and Study of my Life, how I may please thee, and honour thee, and serve thy Blessed Majesty the remaining part of my Days. *Amen. Amen.*

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## P A P E R VII.

**W**Hat a Cordial to the Godly is the first of *Peter*, the first Chapter, the second Verse, and so on? Where we find that God intends Heaven for them, and is graciously pleased to reserve and preserve them for it; it being a reviving Consideration to me, sometimes, to see how God deals with his poor Children, and what Steps he takes to bring them to Glory. I will, for the Benefit of my (too often) desponding Soul, ruminate on this Place of Scripture, where I find these Words of *Peter*, an *Apostle of Jesus Christ*, who writes to the Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; *Elect according to the Fore-knowledg of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ; Grace unto you and Peace be multiplied.* In this Verse I observe how the whole Trinity are employed in the Salvation of Sinners: God the Father, he elects, he fore-knoweth whom he will bring to himself: then the Spirit sanctifieth those whom God hath elected, and makes them obedient to their  
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Heavenly Father ; and they are sprinkled with the Blood of Jesus Christ, their Sins for his sake are all done away ; therefore the Apostle may well say, *Grace unto you and Peace be multiplied* : for who can want Grace or Peace, whom God the Father, Son, and Spirit, are contriving how to bring them to Glory ?

We may well go on with the Apostle, blessing God for his unspeakable Mercies, saying, *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you ; who are kept by the Power of God, through Faith, unto Salvation.*

O Blessed, Blessed, Blessed be the God and Father of our Lord Jesus Christ. Here in this Life we want Time and Hearts to bless the Lord for his abundant Mercy towards us. Eternity will be little enough to sing forth the Praises of the King of Kings ; for giving us a lively Hope, that one Day we shall be so happy to be admitted into the Heavenly Society, that are continually viewing the Face of the Lamb, and contemplating his Glory. This inestimable Privilege is only procured and pur-

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purchased by the Sufferings, Death, and Resurrection of our alone Saviour the Lord Jesus Christ, who hath provided an *Inheritance incorruptible and undefiled, and that fadeth not away*. O the Emphasis of these Words, *an Inheritance!* What, a poor Mortal to be an Heir of Heaven! And this Inheritance is incorruptible, not subject to Corruption, Alteration, or Change; and it is undefiled. The Things of this World are defiled with Sin, they are vile, contemptible and vain, (nay Vanity it self) but this Heavenly Inheritance we see is incorruptible and undefiled. And to compleat our Fruition, it fadeth not away, but continueth throughout all Successions of Ages: There is no Probability nor Possibility of Decay or End; for the Immutable and Eternal God hath assured us, that they fade not away, but are reserved in Heaven, a secure Place, beyond the reach of Men or Devils: It is not in the power of Friend or Foe to dispossess the Children of God of this Heavenly Inheritance. When I consider the Happiness, the inconceivable Felicity of the Saints above, that are now Possessors of this Inheritance, that is incorruptible, undefiled, and that will never fade away, I am apt to say with *Austin's Mother*, when she had heard a Discourse of the Glory a-

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bove, What do I here then? So am I reflecting, What do I here in this defiling World, sinning against, and offending God, when many are got safe beyond the reach of Sin and Sorrow, and are now Possessors of this Blessed Inheritance?

We are told it is reserved, but for whom? For those who are kept by the *Power of God, through Faith, unto Salvation.* Lord, it is thy Work from first to last; it is thou that preparest this Inheritance, and thou alone canst make thy People meet to be Possessors of it. Let me find the comfortable Effects of thy Almighty Power, which may enable me, through Faith, to attain Salvation; that at the end of my Days I may receive the Salvation of my poor, precious, and immortal Soul, for his sake, who I hope loved me, and washed me, and died for me, and is now at thy right Hand, interceding for poor penitent Sinners. Let me have a share of those Benefits he hath purchased for his Elect People. Do thou, O Blessed Father, prepare Heaven for me, and make me meet for it; and however thou dealest with me in this World, do not deny me Heaven at last; the Hopes of that alone doth sweeten my Pilgrimage, and make my Passage through this World tolerable: therefore I humbly beg that whatever I  
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mils here, I may not be excluded from thy comfortable Presence, but may be of the Number of those blessed Ones, for whom thou hast prepared an incorruptible and undefiled Inheritance, which fadeth not away, but is reserved in Heaven, for all those that Infinite Grace qualifies for, and makes meet to be Partakers of.

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## P A P E R VIII.

**W**Hen thy Judgments, O Lord, are abroad in the Earth, the Inhabitants should learn Righteousness. What's the Lesson that I and all Persons ought to learn by the late dreadful Earthquake? Hath it not a Voice? Doth it not cry aloud, and tell us, that our Sins have reached Heaven? that God is angry and displeased with us? and that, except we repent, we shall likewise perish? We are as grievous Sinners as any, therefore have just cause to think God hath a Controversy with us in this Kingdom. In a neighbouring Nation God hath seen meet to lay his afflicting Hand in a tremendous manner; he hath visited them with a sore, amazing, and dreadful Judgment, in permitting thousands to be destroyed by a lamentable Earthquake and

Inundation of Water. And who, or what are we, that we should expect to be exempted from the same or worse Judgments? We, whose Sins have exceeded theirs, may rationally look to drink the Dregs of their Cup; for we in *England* have had more Means of Grace than they, but we have not improved them: we have had the Gospel, but we have slighted it: we have had the Offers of Salvation, but we have rejected them: we have had Sabbath upon Sabbath, Sermon upon Sermon, and yet have not made a due Improvement of these precious Opportunities. So that it's but just with God to destroy us, and our Habitations, in which we have too too often dishonoured our good God, and brought a Scandal on that Holy Profession which we have made: We have the Name of Christians, but too many amongst us live like Devils Incarnate. How much Swearing, Lying, Stealing, Killing, and filthy Lewdness is to be found in this Land and Nation, and especially in this City? O the horrid Oaths and Imprecations that are every Minute uttered, is dreadful to consider! What little Conscience is made of keeping the Sabbath, that is as a Day of Recreation to most; and those that spend it best, do too much think their own Thoughts, and speak their own Words, and  
do

do their own Actions? So that every one must lay their Hand upon their Mouth, and cry, *Guilty, Guilty*. Have not we in this Nation cause to expect great and amazing Judgments, when in our Land those Sins are found, that a moral Heathen would blush to commit? Our Sins, as well as the Ninivites, have reached to Heaven. O that our Repentance was as real, universal, and unfeigned as theirs; and then there might be still some Hopes that God in Judgment would remember Mercy, and would not stir up all his Wrath, though we are an undeserving, ill-deserving, and Hell-deserving People. Lord, we are in the dark, and know not what thou art a-doing with us: Thou hast lately let us see what thou canst do in a Minute: thou hast shaken the Earth, and it trembled; and it was of thy infinite Mercy that we were not all destroyed, and sent quick to the lowest Hell. Thou art God, and not Man, therefore is it that we are not consumed. It's of the Lord's Mercy that we are yet spared. Help us, O Lord, to make a good Use of this Reprieve, for we are *as Brands pluck'd out of the Burning*. What Jeopardy were we in when the Earth of late trembled under us, and our Houses seemed to be tumbling about our Ears; our Hearts failing us, no Place left to run to for Shel-

ter: How dejected and astonished did People look one upon another? What Fears possess'd the Breasts of many, all in expectation of sorer Calamities than yet felt: but God hath hitherto spared us; we are yet in the Land of the Living, on this side the Grave and everlasting Burnings? God hath of late shook the Earth, O that we poor Mortals could get a Title to those unshaken Regions above, which are not obnoxious to those Vicissitudes and Changes that here in this lower World we are liable to. We ought to make a good Use of the late Earthquake; it should awaken every one in particular to see in what Posture of Readiness we are in to meet our God. What if he should repeat this amazing Judgment, and not only threaten, but actually destroy us? It were but just with God to deal with us, as lately with *Jamaica*. How insensible have we been of their Judgments and Calamities? how un-reform'd are we, though we see how God deals with others of our Fellow-Creatures? We, in probability, are as great Offenders as they; we spared, they consumed; God gives us Space to repent; O that he would not deny the Grace of true Repentance! We may look upon this late Warning, like *Jonah's* Message, that *within a little while this City and Inhabitants shall be utterly*

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*terly destroyed.* Without dispute our Sins have reached Heaven; the Cry of them is very great: and should God deal with us as we have deserved, we might long since have been consumed, our Bodies been sent to the Grave, and our Souls to Hell. But we have a God whose Compassions fail not, therefore is it that we are not utterly forsaken. He is God, and not Man, wherefore it is that we are not Monuments of his Justice: But his Mercies are still extended to us, a sinful rebellious Nation. O that they may lead us to Repentance, and that the Effects of his Goodness may be shewed in our thankful Lives, for this, and all other Mercies which the Bounty of his Providence still vouchsafeth us.

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## P A P E R IX.

**D**Eath seemeth to make its near Approach to me; and I am of all Persons most inexcusable, who have frequent Warnings of my Departure hence, if I do not in some measure bethink my self, and consider my latter End. Lord, I have reason to conclude, that few Sands remain in my Glass to run: With what Astonishment, Anguish, and Trouble, may I re-

view my Life past; not one Thought, Word or Action, but needs a Pardon: I blush to see how vile I have been; and if I cannot bear the Scrutiny of my own Conscience, how shall I abide thy severe Trial, who hath kept an exact Account of all my Sins and Offences? A numberless Number of Sins may be charged upon me, which I confess I have been guilty of. To whom shall I betake my self for Relief and Mercy but to thee, O my gracious God? for that I have heard that the God of *Israel* is a merciful God; that he is slow to Anger, and plenteous in Mercy; that he doth abundantly pardon and forgive the Sins, Offences, and Provocations of his poor Creatures; and therefore as I would not presume, so I dare not despair. Lord, I fly from the Throne of thy Justice to the Throne of thy Mercy, and humbly implore Pity, Pardon and Compassion, for thy Son's sake. Magnify thy Grace in pardoning me: though my Sins have abounded, let thy free Grace superabound. Blot out all my Sins out of the Book of thy Remembrance, and let my Name be written in the Book of Life: Let me be meet for the Inheritance of the Saints in Light, when this earthly Cottage shall crumble to Dust. Let me be admitted to that Building, an House not made with Hands, eternal



nal in the Heavens. Let not me, though  
 unworthy, be excluded from thy Presence.  
 Look on me in and through thy well-be-  
 loved Son, in whom only thou art well  
 pleased, and for his sake be reconciled to  
 me a vile Wretch : By his Stripes let me  
 be healed. I have nothing to plead for my  
 self, only the Satisfaction of my Blessed  
 Saviour, on whom alone I rely for Pardon  
 and Life. Give me some undeniable Evi-  
 dence that I do belong to the Election of  
 Grace ; and that within a little while I  
 shall be released from this Body of Sin and  
 Death, and shall be made perfectly blessed  
 in a full Injoyment of thee to all Eternity.  
 Let me have some comfortable Hopes and  
 Foretaste of a blessed Immortality, to  
 sweeten my Passage through and out of  
 this World. I am hastning and posting  
 apace into an endless Eternity ; O that I  
 were ready for my Appearance at thy Bar.  
 Ah Lord ! if my Judg be not my Advo-  
 cate, with what Dread and Astonishment  
 must I needs think of thy Tribunal, where  
 I must appear before a Heart-searching,  
 and a Sin-revenging God ! There is not  
 one Sin in my whole Life but is seen to  
 thine all-seeing Eye, and is all naked and  
 open to thee. Lord, I would humbly beg  
 that my Sins, though many and great,  
 may all be pardoned and forgiven. Many  
 horrid

horrid Sinners have been received to Mercy; and though my Sins are of a Crimson and Scarlet Dye, yet the Blood of an All-sufficient Saviour can wash them white: He is able (and willing) to save all those that come to God through him, and he ever lives to make Intercession for them. Help me, by Faith, to lay hold on this Redeemer, who came into the World on this very Errand, to save poor Sinners, and reconcile them to God. If so, I dare not, I will not despair: yet, Lord, I beg I may not presume. Help me humbly to cast my self prostrate at thy Feet, and implore thy Heavenly Benediction. Bless me (even me) in turning me away from all my Sins; let them never separate between thee and my poor Soul: Let them all be remitted, and then it will be as if they had never been committed. In my last and sorest Agonies let me see thou art reconciled to me. Be with me till I die; and when I die, and when this World can yield me no Help, Comfort, or Support, let me find it all in thee. I know thy Presence can sweeten all the Troubles of this Life, and Death it self: Then let me not be dismayed at that last and great Enemy. When I pass through the Valley and Shadow of Death, I will fear no Evil, for thou wilt be with me.

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O Lord, I beg thou wouldst not (then) be  
 a Terror to me: Thou art my Hope in  
 the Day of Evil: Help me then to hold up  
 my Head with Comfort, hoping my Re-  
 demption draweth nigh. Let not this  
 World have such possession of my Heart  
 and Affections, as to make me unwilling  
 to dislodge and go hence when thou callest  
 me off the Stage of this Life. Let the  
 last Scene of my Life be the best part of  
 my Days. Let me honour thee by doing  
 thy Will, and submitting to whatever  
 thou my God shalt think fit to lay on me.  
 Help me to bear patiently thy afflicting  
 Hand, either Sicknes, or worldly Crosses,  
 or Death it self. Let me not dare to mur-  
 mur, grumble or complain when Death  
 looks me in the Face: Let me not be too  
 much daunted, startled, and affrighted at  
 its Approach. Thousands, and ten thou-  
 sands have gone through that dark Passage,  
 and shot that Gulph, and there is no escape  
 for any of the Children of *Adam*: they  
 that have deserved Death Eternal, have  
 no cause to grumble at Death Temporal,  
 especially if it be unstung; nay, then  
 there's Cause of Triumph, for it is an  
 Entrance into Life, and Messenger to Glo-  
 ry; therefore I hope, and firmly believe  
 and trust, that that God who hath con-  
 ducted so many safe through those dark  
 Regi-

Regions, will not leave my poor Soul in its last Conflicts.

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## P A P E R X.

**I** Sensibly find my outward Man perish and decay, but how comfortable would it be to me, if I could as easily perceive the inward Man to be renewed day by day? This Earthly Tabernacle is tottering, and e're long will tumble down; but in what plight is the poor Soul that now inhabiteth this ruined Cottage? What Provision hath it made against that Day when it must be turned out? hath it got an Interest in, and a Title to an enduring Substance; a House above, eternal in the Heavens? This Life of mine is but a Vapour, it appeareth but for a little while, and then vanisheth away. Lord, teach me to number my Days, that I may know how frail I am. This outward Man is daily consuming, wasting, perishing and decaying, and shall I be careless, negligent, remiss and unconcerned about my future State, how it will go with me hereafter in the other World? Though my bodily Strength abate, yet let the inward Man be renewed every Day, and wax stronger  
and

and stronger: When the Comforts of this Life are, as *Job* saith of the White of an Egg, unsavory, have no Relish, and are no Satisfaction to me, let me have Comforts and Cordials that this World knoweth not of, even the Light of thy Countenance, and that will put Gladness into my Heart, more than all the Treasures and Pleasures of this vain World. Whatever thou deniest me, deny me not thy self to be my God and Portion ; and let me have an Interest in thy Son, my only Saviour and Redeemer : and do thou graciously give thy Holy Spirit to direct, guide, quicken, counsel and comfort me the remaining part of my sojourning here. How few Days may put a Period to my Life, I know not : In all probability it will not be long before I leave the Stage of this World, and be summoned before the Bar of God, to give a strict and impartial Account of my past Life. O it is an awful thing to die and come to Judgment ! I beg, O Lord, I beg that I may be made meet for the Inheritance of the Saints in Light. Sanctify me wholly ; let my whole Spirit, Soul and Body, be preserved blameless unto the Coming of my Lord Jesus Christ. O be thou pleased to preserve me unto thy Heavenly Kingdom. Many Fears, and much Ground for Fears have I,  
that

that I shall never enter into Rest: But blessed Lord, do not exclude me from thy comfortable Presence hereafter: Do thou make me fit to be a Member of those blessed Inhabitants of the *New Jerusalem*. Though I am altogether unworthy, yet if thou, O Lord, please to account me worthy, I may then be so happy as to stand before the Son of Man with Courage and Comfort. Keep thou me by thy Almighty Power, through Faith, unto Salvation. Let me be preserved from fainting, linking, and desponding in my last Conflicts and Agonies. Let me see thee who art invisible, and with an Eye of Faith look within the Vail, whence I look for the Saviour, the Lord Jesus Christ, to change this vile Body (of mine) that it may be fashioned like to his glorious Body. Let this Saviour be my Saviour and Redeemer, even the Lord Jesus Christ: and let me be assured that he is mine, and I am indeed his; and that this vile, contemptible, wretched Body shall be changed, and made like to his glorious and blessed Body. This is such an Honour and Privilege, that I have hardly a Face to ask: But I find a Warrant in thy Word, to look, long, expect, pant, and wait for so happy a Day and Time, as to be in a sinless State and Condition, where we shall see our Saviour,

viour, and be like him; where earthly Troubles and Sorrows shall vanish and decay; where the World, the Flesh, and the Devil, shall have no Power to tempt, molest or disturb those that thou, O Lord God Almighty, shalt admit into thy Heavenly Kingdom and Glory. O blessed Souls that are here owned by thee, approved by thee, and shall at last be received by thee into those Eternal Mansions above. Lord, I humbly put in for a Share in these inestimable Mercies and Privileges: Earthly things cannot content me, without some Hopes, some Prospect, some Glimpse of thy Love and Favour: If thou afford me this, I may then bear the Inconveniencies, the Hardships, and ill Usage I meet with here in this howling Desert. Let not my Unworthiness be a Bar and Hindrance to hinder good things from me. Look not on me as in my self, a vile, polluted, wretched, undone Creature; but behold me in and through thy well-beloved Son, and for his sake alone be gracious and merciful to me. I have been guilty of black and horrid Sins, and Millions of Sins have I been committing daily, without Sense, Sorrow or Remorse. O may such a Sinner as I find Mercy! Lord, I sometimes doubt and despair, and conclude there is no Hopes for me; I fear Heaven-

Gate

Gate is shut against me; and though I cry and knock, it may all be in vain. Lord, I cannot bear such a Thought as to think I am rejected, forsaken, and cast off by thee. I e'n cry out with the Jailor, *What shall I do to be saved? What shall I do to obtain Eternal Life?* I find many comfortable Promises in thy Word to repenting and returning Sinners, that those that come to thee thou wilt in no wise cast out; and that the Blood of Jesus Christ thy Son cleanseth from all Sins. Lord, I desire to come to thee, and come in a right manner, and humbly beg thou wilt not cast me out, nor cast me off, as one whom thou no more canst love. Let me have the Benefit of that healing, cleansing, Peace-speaking Blood of the Lamb of God, which taketh away the Sins of the World. I find in thy Word a black Catalogue of Sins, and Sinners too, who have been guilty of gross Offences, whose Crimes would certainly exclude them Heaven, unless thy unlimited Mercy and Compassion had inclined thee to look with Pity on them. When the Apostle had mentioned those foul and horrid Sins that should deprive poor Souls of the Joys of Heaven, he immediately, for the Benefit of After-Ages, and the Comfort of desponding Souls, adds, *But such were some of you, but ye are washed,*  
*but*



*but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Lord, thou alone knowest what numberless Numbers of Sins I am guilty of, and for which e're long I shall be summoned to give a strict and severe Account. Lord, I have nothing to plead for my self why I should not be condemned, but I humbly cast my self at the Throne of thy Grace, and implore Mercy ; Mercy, Lord, Mercy I need, without this I cannot live comfortably, nor die safely. O let me (even me) be washed, let me be sanctified, let me be justified; in the Name of the Lord Jesus let me be a Partaker of the Benefits of his Death, Resurrection, Ascension, and Intercession ; and let me be assured I am one of those that shall live and reign with him, World without end. In my forest Distresses, and last Agonies and Conflicts, let me see thee, a God in Covenant, and reconciled to me : Let not my Evidences for Heaven be then to get. When I come to die, let me have nothing to do but to die, and surrender up my Soul into the Hands of that God who gave it me. Let not the Foresight or Prospect of Death be so terrifying as to overwhelm me, and cause me to fall from thee. Be with me when I pass through the dark and dismal Passage of Death : When Flesh, Heart, and

all Creature-Comforts fail and forsake me,  
O Blessed Lord, be thou the Strength of  
my Heart, and my Portion for ever-more.

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## P A P E R XI.

**W**ORK *while it is Day, the Night is coming in which none can work.* Now is the Day of God's Patience and Forbearance; this is the only time that God hath allotted for Work and Service: He that doth the Work for which he came into the World faithfully and carefully, shall in the Evening of the Day receive a bountiful Reward; but if he neglects his Opportunity, and squanders away his Time in Idleness and Sloth, the Night will surprise him, and then it will be too late to begin that Work which before he would not be perswaded to set about. This Counsel is serious and grave, every one hath Work to do; (O that all would be convinced of this great Truth!) we have Souls to save, Heaven to secure, an Interest in Christ to get, and yet we are stupid and negligent, as if this were a Matter of no great moment. O my God, give me Wisdom that I may see the Necessity of looking after my Soul, that it may go well with that, how-  
ever

ever it fare with the Body and worldly Concerns. Now is the Day, now is the Time to provide for a happy Eternity: to Day if you will hear his Voice; to Morrow may be too late, therefore now set about this Work in good earnest; see how it stands with thy poor Soul, Is God and thy Soul Friends? or are they still at a distance? Is God dearer to thee than all the World? Dost thou think thy self happier in being a Child of God, an Heir of Heaven, than if thou wert possessed of all the things of this lower World? Dost thou not prize and value God as thy Chief Friend, and rather have his Favour and Friendship, than to have the greatest Monarchs on thy side? Dost thou humbly resolve to be the Lord's, and his only; and that thy Time, thy Heart and Strength, thy Memory, Understanding, shall be all exercised in thy Maker's Service? Study his Mind and Will, and then readily comply with his Commands: fear his Threatnings, believe his Promises, obey his Precepts, and resolve with *Job*, that though he lay thee, yet thou wilt trust in him. Resolve to follow God through all Difficulties; beg of him to own thee for his, to avouch thee to be one of his peculiar People. Secure a Title to Heaven: this World is passing away apace; the Day is spending, and

the Night approaching, in which I cannot work. I am sensible of the Greatness of my Work, and know not how short my Time may be; it may be shorter than I or the World imagine. My Work is so great and difficult, that in my own Strength I can do nothing. Lord Jesus, I implore thy Aid and Assistance; for thy Merit sake let my Sins all be done away; let me be sanctified, justified, pardoned, and be made meet to be received into those blessed Mansions that are prepared for thy Redeemed Ones. Let me have those Qualifications that are requisite in all those whom thou admittest to live and reign with thee for ever, that Holiness of Life, that Purity of Heart, that Sincerity, that Heavenly-mindedness, that Weanedness from this World and worldly Injoyments, which is required in all those that love and fear thee. Let me have those Divine Qualities that may render me amiable in the Eyes of my Judg. O blessed Jesus, let thy Righteousness be imputed unto me, and my Sins washed away with thy precious Blood. Deny me not an Interest in thy meritorious Death and Sufferings. I cannot be happy here nor hereafter, without some comfortable Hopes that I do belong to the Election of Grace. Lord, if it be thy Will, let me know assuredly that I am one of

them for whom Christ died ; seeing he died for Sinners, let me never die in my Sins.

And as I trust Christ died for me, so let thy Holy Spirit live and reign in me. Let me be guided, directed, counselled, comforted, strengthened, and supported, the remaining part of my Days, that whether they be few or many, they may be so spent, that when I come to lie upon a sick and Death-bed, I may lift up my Head with Joy unspeakable, hoping my Redemption draws nigh. In my last Agonies be not thou far from me ; thou art now (and I am sure wilt be then) my only Hope, therefore be not a Terror unto me. Let me then find that the Eternal God is my Refuge, and that underneath are his everlasting Arms. I do expect to have my Flesh and my Heart (within a little while) to fail me ; but Lord, be thou the Strength of my Heart and my Portion for ever. Lord, I hope I have chosen thee (long ago) for my Portion, and am resolved by thy Grace enabling me, to stick to my Choice ; therefore be thou pleased to be with me in my sorest Conflict, at the Hour of Death, and in the Day of Judgment. Let me not then be left by thee, or forsaken and rejected by thee the Great Judge of all the World, whose irreversable dreadful Sentence will e'r long be pass'd

upon all those that forget and neglect thee; in which Number I beg I may not be found.

Seeing Time is passing away, and Eternity approaching, and none knows how soon Death may arrest them, it is highly necessary to be often considering what will do us most good, and stand us most in stead at a dying Hour, when this World and all its Injoyments will (as *Job* saith of the *White of an Egg*) *have no Relish nor Savour in them.* When we come to the Brink of Eternity, all our earthly Comforts will vanish and disappear, our Friends and nearest and dearest Relations will bid us adieu, they cannot help us, nor hinder Death one Moment: Our Riches, though we had gained never so much, cannot ease one Pain, nor find one Remedy for our mortal Disease; the Serjeant Death will not be bribed to stay till another Year, or Day, or Hour; no, they must be gone, nill they will they, they must into the other World. Let me, O Lord, be in a Posture of Readiness, that when thou shalt summons me to appear before thy dreadful Throne, I may not be found naked, but may be found in Christ, and not in my Sins. Let me by every Sabbath, Sermon, Prayer, and Sacrament, be brought nearer to thy self, whose I am, and whom I hope

to serve here, and injoy hereafter in thy Heavenly Kingdom, where are an innumerable Company of Angels, and the general Assembly and Church of the First-born, which are written in Heaven ; where is God the Judg of all, and the Spirits of just Men made perfect, and Jesus the Mediator of the New Covenant, and the Blood of Sprinkling that speaketh better things than that of *Abel*. Who can think of these glorious Inhabitants, and not long to be with them? O happy and blessed Souls are they that are safe got home, and are now with God and his Angels; and this Assembly and Church of the First-born, whose Names were written in Heaven. Who would not desire to be with the Spirits of the just Men, who are made perfect? O the Goodness of God to make Men perfect, and then receive them to himself, because they are so! O what Thanks should be ascribed to our dear Lord Jesus, the Mediator of the New Covenant, for purchasing at so dear a rate such inestimable Privileges and Blessings for such vile Worms as Men! This Blood of Sprinkling cries louder for Mercy than the Blood of *Abel* did for Vengeance. These holy Ones have washed their Robes, and made them white in the Blood of the Lamb. The Lamb's Blood can wash the

foulest Sinner white; therefore are they brought before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell among them: they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor the Heat; for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of Water: and God shall wipe away all Tears from their Eyes.

O what blessed Imployment are the Saints ingaged in, in serving God Day and Night in his Temple, where the everlasting JEHOVAH, that sitteth on the Throne, shall eternally dwell among them: The Blifs of these Heavenly Inhabitants is inconceivable. Well may the Apostle say, *Eye hath not seen, nor Ear heard, what God hath laid up for them that love him.* It is exceedingly above what we can think, or imagine, or conceive: Who can tell what it is continually to enjoy the comfortable Presence of the great God and the Lamb? When God's People have had but some Glimpse of his Favour and Friendship, and some Hopes of dwelling with him, they have impatiently longed for a Dissolution: They count this World as a Prison in which they are separated from  
their



their God, their Christ, and the Holy Angels, which will be their everlasting Companions.

Those that God will admit into his everlasting Glory, he hath told us, they shall be exempted for all hurtful Evils ; never shall they hunger more, nor thirst any more. Lord, too too many Thoughts do I spend about these outward Supplies of Meat, and Drink, and Raiment. O when, when wilt thou bring me to Heaven, where these things will be of no Use nor Value to me ? Happy, and only happy are they whom the Lamb, which is in the midst of the Throne, will feed, and lead to the Fountain of Living Water, from whose Eyes all Tears shall be wip'd ; they shall know no more what Death meaneth. In Heaven there is no Sorrow, nor Crying ; nor shall there be any more Pain, for all old things shall be done away : the former things are passed away, past and gone ; nothing remains but Joy and Gladness, and praising of our Great Creator, sounding out continual Halleluja's to the King of Kings. Lord, is it my Duty to be sitting and preparing my self for this blessed State, and for my Approach before thy awful Tribunal ? and dare I still neglect it ? Help me to remember that I must work while it is Day ; the Night of Sick-

ness,

ness, Sorrow, and Death are approaching, and then I cannot work. Lord Jesus, make me meet, make me fit for thy blessed self, that when I come to leave this base World, I may be admitted to the Heavenly Society of Saints and Angels, Cherubims and Seraphims, where are ten thousand times ten thousand, saying, with a loud Voice, *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* Every Creature in Heaven and Earth shall then say, *Blessing, Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever. Amen and Amen.*

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## P A P E R XII.

**I** Am frequently assaulted with this fore Temptation, that I shall never persevere and hold out to the end, but shall tire and faint, and grow weary, so that every Trial shall master and overcome me; so that I sometimes fear there is no Hopes for me of entring into Rest: I fear I shall fall short of eternal Life, which is a cutting Consideration to me, and sometimes sinks me into the Depth of Misery. But that I  
may

may not wholly despond, I will here recite some Places of Scripture which consist of Precepts and Promises; and which, I hope, may be of use to me, and may make me stir up my self to do what in me lieth to *lay hold on the Hope set before me*; and may cause me to look to thee, O blessed Father, for Grace and Strength to hold out to the End of my Days. Let me not grow weary in Well-doing, for in due time I shall reap it I faint not.

In Rev. 2. 10. it is said, *Fear none of those things which thou shalt suffer: Behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation ten Days. Be thou faithful unto Death, and I will give thee a Crown of Life.*

Doth God say, *Fear none of those things which ye shall suffer?* and yet shall I be overwhelmed, and dejected, and distracted, for fear of Troubles and Calamities? Here is mentioned the worst of Enemies, the Devil; he shall afflict some, and cast them into Prison; but at this we ought not to be terrified, for sometimes God doth it to try his poor People, and he doth permit them to be in Tribulation: but God limits the time, it is expressed here *ten Days*, that is a certain for an uncertain time; it implies but a short time: were it at our Adversary's, the Devil's Disposal,

we might be as many Years as here are mentioned Days, yea all our Life-time in continual Sorrow ; but we are in the Hands of a merciful God : and though he see meet sometimes to scourge and try us, yet he will not let us be tempted beyond what he will enable us to bear ; and for our Incouragement he hath said, If we be faithful to Death, he will graciously reward us. He that saith, Be thou faithful, make me faithful, and then I need not doubt but he will give me this Crown of Life : It is not, nor cannot be merited by us ; it is the free Gift of God. Here are several Promises he hath graciously made to those that hold out to the end ; as in *ver. 7. To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God.*

Who would not strive to overcome, that at last he may be admitted into the Paradise of God, where he shall eat of the Tree of Life, and then shall hunger and thirst no more, but shall be happy in the Injoyment of God and the Lamb, to all Eternity ?

*Ver. 11. He that overcometh, shall not be hurt of the Second Death.* What a comfortable Promise is this ! The First Death is nothing in comparison of the Second : What's Death Temporal, if compared to  
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Death Eternal? When we die, we are deprived of earthly Friends, and earthly Comforts; but if the Second Death hath Dominion over us, then there is an eternal Banishment from the comfortable Presence of God, and an eternal Separation between God and the poor Soul, (which is Hell it self.) O Lord, give me Grace that I may so fight, strive, run and conquer, and at last overcome, that I may not be hurt of the Second Death.

Ver. 17. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it.* This is an unspeakable Privilege indeed, to have the Bread of Life: This hidden Manna, it is hidden from the World, and given only to those who through Faith and Patience lay hold on eternal Life. How happy are those that have the White Stone of Absolution, and have in it a new Name written? Once indeed they were Children of Darkness, Children of this World; but now, through Grace, they are made Children of Light, they have the Image of God impress'd upon their Souls; and though the World know it not, yet the Persons that receive this inestimable Privilege, find (at least sometimes) a Change

in their Heart, and can rejoice in their future Hopes, that however it goes with them here, yet they can be contented, knowing it will not be long e're they be past the Inconveniencies of their present Pilgrimage, and shall then be admitted into the Heavenly *Canaan*, where all Troubles, and Sorrows, and Calamities, shall be done away, and they shall enjoy God World without End. *Amen.*

Chap. 3. v. 5. *He that overcometh, the same shall be clothed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels.* How many Motives are here to Perseverance? Just now a Promise of hidden Manna to eat, now of white Raiment to clothe the Person that overcomes. This white Raiment is the Righteousness of Jesus Christ, in which poor Sinners must be clothed: If they should have nothing but their own Righteousness to appear in, they would not be able to stand in the Judgment. How blessed and happy are all those for whom this white Raiment is prepared? they are assured that their Name shall not be blotted out of the Book of Life. It is an inestimable Privilege to have their Names register'd in Heaven, for to them Christ saith, that he will confess them before his  
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Father, and before his Angels, to be owned, approved, and commended before Men and Angels, and the great Assembly of the Just. This should excite us to be diligent and faithful to the end, that at the last we may overcome, and be Sharers of these great Benefits that are promised unto those who are clothed with this white Raiment.

Ver. 11. *Behold, I come quickly ; hold that fast which thou hast, that no Man take thy Crown.* We not knowing how soon our Saviour may come, ought to be watchful, careful and diligent, and hold fast Faith and a good Conscience, that so we may hold out to the end, that none may deprive us of our Crown.

*Him that overcometh will I make a Pillar in the Temple of my God ; and he shall go no more out : and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God ; and I will write upon him my new Name.*

To be a Pillar in God's Temple is an high Honour, it is a fixed Place ; no danger of being removed, if once set there : and God will write his Name upon it, and own it for his own, and ingrave the Name of the City *Jerusalem* which is above, as a Token that they are Denisons and Inhabitants

bitants of the New *Jerusalem*, and then the Lord will write upon him a new Name. The Lord knows them that are his, he distinguisheth them from the rest of the World: Happy are those that be in such a Case: Blessed are those whom God hath chosen to be a Pillar in his Temple.

*To him that overcometh will I grant to sit with me on my Throne, even as I also overcame, and am sat down with my Father on his Throne.*

Who would grudge at a little Pains, and Labour, and Difficulties, if at last he may overcome his Spiritual Enemies? Here's a gracious Promise that our blessed Saviour makes, that if we do overcome, (though it must be by his Grace, his Strength and Assistance) he will grant us to sit with him on his Throne. What an Honour is this to be conferr'd upon poor Mortals? What, to sit with Christ and his Holy Angels upon a Throne! Well may we say with the Apostle, *Eye hath not seen, nor Ear heard, what God hath prepared for those that love him.* If we do overcome a few Difficulties, and deny our selves some small things for Christ's sake, will he thus amply reward us, by admitting us to be Sharers with him in the Glories of Heaven? He hath said it, and his Word shall stand, that if we overcome we shall sit with him, even



as he hath overcome, and is set down with his Father. Our Saviour indeed did the whole Will of his Father, and overcame all the Hardships and Difficulties that he met with, in accomplishing his Father's good Pleasure. He was despised of Men, he was spit upon, he was mocked and buffeted, and at last crucified; and yet how meekly did he submit to all this! We find him in his greatest Agonies saying, *Not my Will, but thine be done*; and, *the Cup that my Father hath given me, shall I not drink it?* And shall I dispute his Will and Pleasure? Our Saviour he indured the Cross, despised the Shame, and is now set down at the right Hand of the Throne of God. He bore all the various Difficulties, he pass'd through here with an invincible Courage and Constancy; and now we are assured that he is set down on the Throne of God, and hath promised that those that are true Followers of him, shall in due time inherit Eternal Life, and shall sit down with him on the Throne of God, as certainly as he is already set down with his Father.

Chap. 21. v. 7. *He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.* Here are several Particulars instanced, in what those shall possess that overcome: and here, to conclude, it is said,

said, *he shall inherit all things*, all things necessary for this Life, or a better ; all things conducing to this Life and the other. But to compleat the Happinefs of the Godly, God hath promised to be his God, and that he will own him as his Son : And I am sure none can be miserable that have this God for their God and Portion.

Seeing here are so many comfortable Promises to those that overcome, help me, O my God, that I may not seem to fall short of entering into thy Rest, but help me to persevere and hold out to the End. Do thou strengthen me against all needless Fears. Thou that saidst, *Fear none of those things that thou shalt suffer*, give me an undaunted Spirit against all earthly Troubles. What though thou meetest with many Troubles and Trials, yet thy God hath told thee, they shall not last long. If thou sink under thy Burden, thou art undone ; but if thou courageously overcomest, these Promises to thy Comfort thou mayst lay hold on. *Be faithful to the Death, and then thy good God will give thee a Crown of Life, which fadeth not away, but is reserved in Heaven for those that love and fear him.*

## P A P E R XIII.

**O** Lord, I beg a Meetness for Heaven ; make me meet to be a Partaker of the Inheritance of the Saints in Light. I am unmeet, unfit, unprepared, unworthy to be a Partaker of those Privileges that are enjoyed above at thy right Hand by thy redeemed Ones : But, Lord, I humbly desire thou wouldst fit, prepare and qualify me for Communion with thy self in Glory. Help me to be getting Dispositions for Heaven, to be meet to live above. I often desire to be at home at my Father's House, to be there where God and Christ is, where the Saints and Angels, and all the Host of Heaven are continually lauding, blessing, praising, and magnifying thy Great and Holy Name. O Holy, Holy, Holy Lord God of Hosts, shall ever such a poor Worm as I be admitted to dwell with thee in thy Heavenly Temple ? I that am so ill-deserving ; I that am so undeserving, dare I presume ? Can I hope upon good Grounds that I shall be of the Number of those happy Ones who shall be called unto thy Kingdom and Glory ; there to live and reign with thee, World without End ? Sometimes

times I am overwhelmed, and utterly despair of this high Honour, when I consider what a vile Wretch I am by Nature. And when I reflect on the Sins of my Life, that my whole Life hath been one continual Provocation against thy Divine Majesty, I can hardly find Day or Hour wherein I have not offended thee: Nay, I fear my very Prayers are Sins and Abominations to thy pure Eyes: And if my Condition be such, how is it like to fare with me to all Eternity? Who will be my Companions in the other World, if I am cast off by thee, and excluded from thy Presence? (which, Lord, I earnestly implore may never be my Portion.) Give me leave to plead with thee; I find in thy Word that the Blood of Christ cleanseth from all Sins, those of a Crimson and Scarlet Dye: and also I read that he came to save the Chief of Sinners that are sensible of their lost and undone Condition, and that fly to him for help. He hath said, those that come to him he will in no wise cast out. Being encouraged by thy Holy Word to come to thee in thy Son's Name, I humbly beg, for his sake, that all my Sins may be pardoned and done away; that I may be sanctified, washed, and cleansed in the Laver of his Righteousness. Let me have a Meetness and Fitness for Heaven, where I long to be. Help me to be laying up a good Foundation against the time to come, that I may lay hold of Eternal Life. Let me be kept by the mighty Power of God through Faith unto Salvation. O keep me from falling, and preserve me blameless to thy Heavenly Kingdom, for Christ Jesus's sake. Amen.

F I N I S.